

Special 48 page double issue

75¢

THE Body Politic

Gay Liberation Journal No. 29 Dec-Jan

Gays under socialism:
Jim Steakley on East Germany

The boy from the band:
Scandal in Upper Canada, 1838

Gay artist Marsden Hartley
by Michael Lynch

A trip to the Playground with Gary Ostrom



Fifth Anniversary Issue

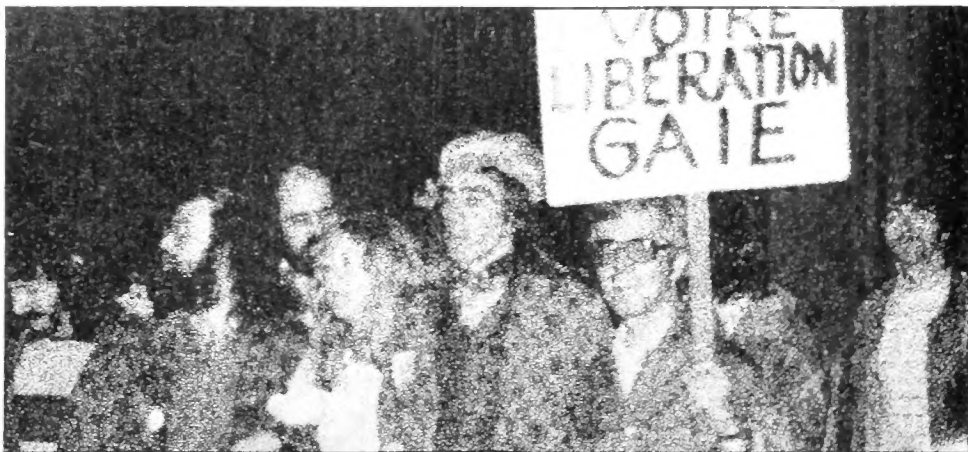
New fiction
by Jane Rule

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Gays join Day of Protest

On October 14, many gay and lesbian workers across Canada came out to fight the federal Liberal government's program of wage controls.

During the Fourth Annual Gay Conference held Labour Day weekend in Toronto, the National Gay Rights Coalition adopted a motion forwarded by the NDP Gay Caucus encouraging all gay organizations to support and participate in labour's national Day of Protest. The motion was a welcome expression of solidarity between middle-class and working-class gay men and lesbians. Furthermore, it indicated a willingness on the part of the NGRC to confront the class structure of Canada. The class nature of our society is of direct and vital concern to working-class lesbians and gay men as the people most victimized by it.

The federal government's program of wage controls are designed to ease the corporations through the current economic situation at the expense of the working people of this country. While wages are kept down, prices and profits continue to rise. Moreover, the wage controls, by attacking life collective bargaining, constitute an attack on what little economic power working class people have gained in this country. This same Liberal government and its provincial allies, which continue to deny job security, and therefore economic security, to lesbians and gay men by refusing to prohibit discrimination on the grounds of sexual orientation, now threaten the economic security of all working people. Labour's national Day of Protest afforded the gay movement an opportunity to point out the common ground of the gay and labour movements — economic security. Just as the right to bargain for one's work on a free collective basis is necessary for a person's economic security, so too is protection under the law from discrimination on the basis of sexual orientation.

In Vancouver, the Gay Alliance Toward Equality had been invited to participate in the BC Federation of Labour (GATE) event, responded by indicating that, although the organized trade union movement, with a few exceptions, had failed to support and defend the rights of homosexual citizens, the attack on the democratic right of free collective bargaining which the AIB constitutes, took precedence over their policy of not supporting those who do not support civil rights for homosexuals. Over 30 gay people marched through the banner of the Gay Alliance Towards Equality carrying signs condemning the AIB and the failure of the governments in Ottawa and Victoria to prohibit discrimination on the basis of sexual orientation.

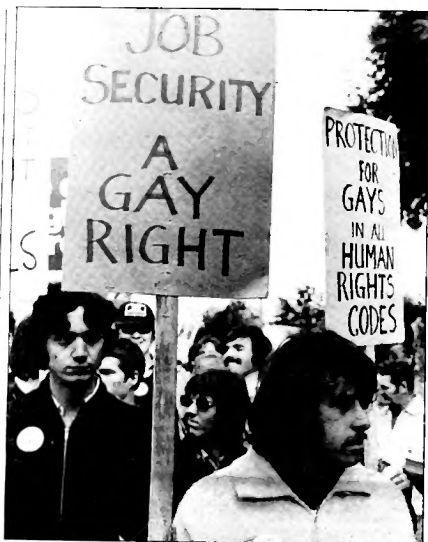
The media acknowledged GATE's participation. The Vancouver Province, for example, quoted a GATE leader who stated that many gays, and particularly lesbians, are locked into low-paying jobs with little opportunity for advancement and no job security and whose hardships are increased by wage controls. The reaction of other marchers was generally favourable, while in the gay community, it was mixed. This was the case in other cities where gay groups participated in the day of protest.

In Vancouver, the Gay Community Centre adopted a resolution of support for labour's Day of Protest and encouraged gay men and lesbians to participate.

In Winnipeg, members of the Gay Alliance for Equality marched under a gay banner.

In Windsor, members of Windsor Gay Unity took on as their group's share of the protest the picketing of the Chrysler Plant.

In Ottawa, Gays of Ottawa had been invited to participate in the national Day



Gay contingent at October 14 demonstration at Queen's Park.

of Protest by the Ottawa District Labour Council. During a general meeting of GO, members adopted a resolution forwarded by the Ottawa-Centre NDP Gay Caucus supporting labour's struggle. However, because the Public Service Alliance of Canada, which is the union of the largest employer in the city — the federal government — refused to support the Day of Protest, civil servants faced threats and intimidation tactics intended to dissuade them from participating. Nonetheless, several gay civil servants joined the Gays of Ottawa contingent. Although GO's presence did not go unnoticed by other marchers, including many other gays and lesbians who were there with their co-workers, the Ottawa media ignored the activist gay participation in its rush to attack the Canadian Labour Congress.

In Halifax, where gays participated in the Day of Protest in an individual basis, Robin Metcalfe of the gay media ignored the activist gay participation in its rush to attack the Canadian Labour Congress.

In Toronto, the NDP Gay Caucus organized a large gay contingent. Their participation began with an early morning picket in front of Toronto city hall, and was followed by their joining the march and rally at Queen's Park. Over 3000 leaflets were distributed explaining the solidarity of the gay movement with the labour movement and demonstrating by the gay presence the common struggle. Stephen Lewis, leader of the Ontario New Democratic Party, thanked the caucus by letter for advising him of the NGRC's unanimous resolution of support for the Day of Protest and remarked: "Your banner was much in evidence." It was also evident in the national television coverage of the Toronto protest.

October 14 marked a significant

turning point in the history of the organized labour movement in Canada as it adopted a more militant, political orientation. October 14 also marked a step forward for the gay movement in this country as we came out not only as workers but as lesbians and gay workers.

by John Duggan

Women speak out

On October 14th the Toronto Wages for Housework Committee organized the only event out of dozens across Canada where women's protest against the wage controls and cutbacks was publicly expressed.

Because they have never recognized women's unpaid labour in the home, the unions have been unable to defend women's interests on the second job. They could not, therefore, for women on the Day of Protest. In the past decade, the number of women in the paid labour force has grown by 86% and the number of women in unions by 150%. Meanwhile, the concentration of women in low-paid clerical, sales and service jobs has increased by 10% and the wage gap between men and women has widened.

The Women's Noon Hour Concert at City Hall Square was a protest against unpaid work in the home and low-paid work outside. Feminist singers and songwriters Rita McNeil and Bob Watson entertained a crowd of about 400, composed mainly of non-unionized women from the downtown area and full-time housewives.

A welfare mother, an office worker and one of the staff at Nellie's Women's Hostel gave short speeches.

Ellen Aggar of Wages Due Lesbians explained how the economic crisis is affecting lesbian women and described the fight lesbians are waging against being forced by their growing poverty

back into the closet, into dependent relationships with men, or into giving up their children in order to live as lesbians.

The banner of Wages Due Lesbians for "Lesbians for Wages for Housework" — was prominent throughout the events and became a rallying point for lesbian women there. Many came forward from the crowd to stand beside it and identify themselves with the lesbian face of the protest.

The women at City Hall Square had chosen to take part because they were tired of being inside the huge closet that the trade union movement is for women. They, and women who watched coverage of the Concert on the news that night, could be sure that here their needs and struggles would come first.

from Wages Due Lesbians

Quebec

Gay issues raised in Quebec election

The recent election campaign in Quebec was the first in which the question of civil rights for gay people has been injected as an issue. And the sweeping victory of the Parti Québécois, a party which has publicly supported gay rights, may signal important advances for Quebec gays in the near future.

When confronted with questions on gay rights during the campaign, candidates appeared to be stunned and at a momentary loss for words.

Gays of Ottawa, whose French name Gais de l'Ottawa covers western Quebec as well as the Ottawa area, was active in the Quebec campaign attending all-candidates meetings and party rallies.

In Montreal the Association pour les droits des gais/du Québec (ADGC) called upon the leaders of the nine political parties in Quebec to take a position on the civil rights of Quebec homosexuals.

In Quebec city, big-name Parti Québécois candidate Lise Payette was asked at a rally if she would support the inclusion of sexual orientation in the Quebec Human Rights Code.

Ms Payette said in front of 2,500 people at a Parti Québécois rally that she would support the inclusion of sexual orientation in the Code, just as she would support women's rights, providing there was proof of discrimination.

Payette was subsequently elected in the Montreal area riding of Dorion.

In Montreal, the ADGC appeal was made via a press release and an open letter published in *Gay Montréal*, a biweekly tabloid.

With the exception of Nick Aul Der Mauer, leader of the Democratic Alliance (not a major party), none of the nine party leaders Robert Burns had spoken in the National Assembly in favour of including sexual orientation in the Quebec Human Rights Code when the legislation was before the house in 1975 (see *The Body Politic*, No. 17).

The same issue of *Gay Montréal* that published the open letter also contained an ad for a local Parti Québécois candidate. The issue was generally centered around the elections and the importance of the gay vote.

The only candidate with a gay rights

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Body Politic

Gay Liberation Journal
No. 26 December 1976-January 1977

"The liberation of homosexuals can only be the work of homosexuals themselves."

Kurt Hiller 1921

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OUR IMAGE

16 page pull-out review supplement

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Editorial

Motherhood and work, a holiday moral

A lot of money passes through a lot of hands during the months of December and January. Throughout the holiday season the moralists have as much of a heyday as the capitalists do. It with (usually) far less effect.

We are moralists of a sort, supporting work and motherhood rather than conspicuous consumption. Work, that is, the sense of job protections for gay people. And motherhood in the sense of the rights of lesbian mothers.

News stories elsewhere in this issue indicate, yet again, the courage of lesbian mothers who are fighting Canadian courts for custody of their children, and the courage of John Ontario to get back the job from which he was abruptly fired just because he's a homosexual.

But courage isn't enough. Both Damien and the mothers face expensive court battles and both need financial help from the entire gay community. So instead of giving your friends another useless gift this year, why not donate several dollars to these mothers or the Damien Defence Committee in your friend's name?

If they win, we all win. If they lose, we lose too.

Letters

A rose by any other name

Every month I come out a little more, and I'm sure part of this strength stems from Michael Riordan's column.

"Flaunting it." As for his October remarks: I am often asked by friends saying, "I hate that word 'gay'." You people have reduced my vocabulary by one word I can no longer go around saying. "My heart is gay," or "I feel gay today."

But it's a two-way street, baby. Can you? "I feel a little queer today." "You're a queer." "I feel a little queer today." That word used to mean something else too.

On for the day when words and concepts are less loaded and our very being means more.

Paul Goldering
Montreal

A point is clarified

My offer to organize next year's national gay conference was only if Ottawa was chosen as the site.

Fortunately, our good friends from the Saskatoon Gay Community Centre have volunteered to host the 1977 conference and have already begun organizing it.

Given their track record, I know the conference will be in good hands.

David Garmise
Ottawa

"Muy agradecidos" from Argentina

Many thanks for the article on Argentina that appeared in The Body Politic. At a time when the oppressive situation in Argentina is really severe, and the F.L.H. has to exist in the most absolute isolation, the publicity you have given our struggle and our work is really an incentive and a stimulus.

Con afecto militante,
(Name withheld by request)
Frente de Liberación Homosexual de la Argentina

The real objection

With respect to the debate and vote on the RMG's resolution concerning lesbian issues:

I think that it is a disservice to the women's movement, not just with resolutions to suggest that they did so in order to "vent their hostility towards the RMG." Some may well have done so. However, the central objection of

many delegates who spoke against the motion was that it proposed that the NGRC be committed in advance to support demands that might be adopted by the National Lesbian Conference. This proposal was both absurd and irrational, since no one could predict with any degree of certainty just what demands this conference might end up adopting. The great majority of delegates sensibly declined this offer to buy a pig in a poke.

One lesson that might be learned by some of the proponents of the defeated resolution is that indiscriminate sweet-baiting is not an acceptable substitute for rational political argumentation. Hopefully, this malicious practice, reminiscent of the more infantile phases of the counterculturalism of the Sixties, will soon receive a long overdue burial.

John Wilson

Toronto

Interventions defended

There are some things in your report on the 4th Annual Gay Conference (BP #27) that I believe misrepresent what actually happened. I'm referring to the proposals and interventions made around Women and Quebec.

What your article did not report was the hostility the conference showed towards these two groups. Aside from the fact that any French speech was regarded as a nuisance, the eagerness (and volume) with which the conference denounced the Quebecois and the Women for being out of order was, I believe, an attempt to use parliamentary procedure to justify anti-Quebec and especially anti-woman sentiment.

These two interventions were indeed "out of order." Given the structural confines of the conference the only way for these groups to act was to intervene. The Women's & Quebec motions both implied a fundamental criticism of the conference (that it was un-feminist and apolitical). That each was defeated shows the Conference didn't want self-criticism.

It is unfortunate that this body of Canadian gay activists, being predominantly white, male, middle-class and English, opposes minority groups within its own movement and therefore so clearly parallels the capitalist power structure of Canada itself.

As it stands, the Conference's support of Quebec has dwindled to a statement that things happen differently in different places - whatever that means. And, after 4 years of meetings, the gay movement has found no move to recognize its alliance with the women's movement.

If the NGRC Conference doesn't want interventions they probably won't get them as I expect there will be fewer women and fewer Quebecois at the next conference. There may be people from Quebec but they won't be Quebecois and they will represent not much more than themselves.

Lawrence Boyle

Montreal

We don't deny that some Conference participants were prejudiced against women and Quebecois, but we saw no evidence that the Conference as a whole shared such prejudices.

The "structural confines" of the conference did not make interventions necessary. The conference was extremely open and democratic; anyone present could move motions and speak for or against them.

We do not believe that support for Quebec dwindled to meaninglessness. The second half of the resolution on Quebec, which writer Boyle does not mention, says "it is up to Quebec gays to determine the particular form of the gay rights struggle in that province." As Ron Dayman's article elsewhere in this issue argues, Quebec gays are doing just that right now.

Gay activists, we would observe, have shown consistent support for the women's movement, not just with motions but with gay contingents in women's marches and with the presence in pickets and protests around lesbian issues.

The two letters which follow have been somewhat edited. A paragraph of John Wilson's letter elaborating a point has been dropped, and only the key paragraphs of Walter Davis's fifteen-page letter are printed. (Davis's letter described himself as "a Marxist, a founder and former member of the Revolutionary Marxist Group," and an active participant in the Canadian gay movement.)

The Collective

Sexist slander

Your coverage of the National Gay Rights Conference had a navel-gazing, self-satisfactory character - not at all typical of the creative, critical publication that TBP has been in the past.

Your editorial implies that NGRC is the gay movement. I do not believe this to be the case despite the fact that I support it, and even as I'd actively seek out people to participate in its discussions. It is in the interests of all gay activists to have a central voice on a national scale, and in the shifting daily for rights NGRC speaks mainly for some parcels of the civil rights platform and spends too much time, in the opinion of many, talking to or listening to parliamentarians. Such a role is valid if there is no pretense that this is the sole strategy, or that NGRC is the only citadel of struggle. Such a role is valid only so long as it does not degenerate into a role to build necessary unity when and where it is demanded by events.

In your editorial, you say "the gay left," yourselves, on the back for creation" of this democratic coalition of diverse groups" - yet the RMG has not been alone in pointing out that there are reasons why to "democratize" the coalition. And while you may not agree with or understand some of the ideas, they are a valid tool of discussion. It is a false dichotomy to separate NGRC from the national conference and gives the impression that all wisdom resides with the leadership. It is an elitist separation.

I contend that if some steps are not taken to open up the National Conference discussion to the grassroots, they will not find expression in NGRC and people will depart from the coalition in frustration, feeling there is little provision and no representation more than one side of the argument.

The RMG's interventions aren't perfect (which no doubt yours are) and sometimes a few would argue for best through them. But the RMG, unlike any other political organization in Canada, openly supports gay liberation in its fullest sense. What's more, the RMG has an overall analysis of sexual oppression. And it is hypocritical for your collective, which has on more than one occasion been supported by the RMG, to pretend that the gays of the RMG somehow appear only once a year at national conferences. You are better informed.

No other political organization in this country has been so consistent in its expression of gay people as a sickness of capitalism and not of gays themselves and that the liberation of gay people and women will be struggled for best through the construction of autonomous movements within the overall struggle for a new world. Prove me wrong.

I challenge you to slide, and in so doing to give liberation its best through organization represented in TBP collective and among its contributors has been open and public about support, real support to gay liberation. We have seen opportunistic resolutions and paternalistic tolerance on "sexual orientation" from the Liberals, the NDP, the Communist Party, the Libertarian Party, the Socialist Action, the old Tory, and even the occasional Secord. On the one hand, one must welcome their support. But never once did you go into the issue of denunciation and misrepresentation when these parties sent you their little pieces of paper. When a political organization not only actively supports gay liberation, incorporates it into its programme, and has militants taking part in the gay struggle and openly in other struggles as gays - there you draw the line. It is as if to say, give us your words.

Continued on page 24

Toronto

Lesbians fight to keep kids



plank in his platform was Paul Koun, a League for Socialist Action candidate in the Montreal riding of Jeanne Mance. At a Liberal Party rally in Gatineau, where members of Gays of Ottawa distributed pamphlets denouncing the Boursassa Liberals for their stand against the inclusion of sexual orientation in the Quebec Human Rights Code, the people handing out leaflets were asked to leave the hall. They continued to distribute the leaflets outside to people going in.

The reaction from many Liberals was to say the least, homophobic. It got even worse at the final Boursassa rally of the campaign, which was held in Hull (see story this page).

At an all-candidates meeting in Aylmer, the Liberal and Cr dite ste candidates spoke out against gay rights. The Parti Qu becois candidate was evasive and the Union Nationale standard bearer was surprisingly positive.

Jacques Cr peau (Union Nationale) said he respected the right to live of every individual, heterosexual or homosexual. Your rights are as basic as any other people's rights, it's freedom for everyone, he said.

Michel G ranton (Liberal) said that no homosexual had complained to him during his term as MP. He applauded the decision of the parliamentary committee which excluded sexual orientation from the Human Rights Code.

Gerard Qu lette (Cr dite ste) said, Personally, I prefer women, if you have problems, I can't do anything for you.

by David Garmise

Liberal goon squad greets gays

Members of Gays of Ottawa (GO) were accorded special attention by the Quebec Liberal Party's goon squad at the final Boursassa rally in the Quebec electoral campaign.

The rally was held in Hull on November 12 and five members of GO were there to distribute leaflets denouncing the Boursassa government for refusing to include sexual orientation in the Quebec Human Rights Code.

GO arrived a half hour before the start of the rally. The members stationed themselves on the sidewalk in front of the school where the rally was being held and began to hand out leaflets to people going inside.

Within minutes, a dozen, big, hefty men wearing Liberal campaign badges came out of the school and on to the steps leading toward the sidewalk.

They saw that they easily outnumbered the five people from GO and they began to tease them ("Elles sont belles, non?" — Aren't they cute?).

They then rushed down onto the sidewalk, tore the leaflets out of the hands of the GO people and shoved one or two of them off the sidewalk, all the while making threatening gestures and mouthing foul and insulting remarks.

They grabbed the scarf of one member, trying to yank loose a gay liberation button he was wearing.

They were outnumbered by the goons, and with no more pamphlets to distribute, the GO people were forced to leave the scene.

Unfortunately, none of the media stationed inside the school witnessed the events.

However, the GO members went immediately from the school to the studios of the radio and television stations in Hull and in Ottawa, and they also phoned the newspapers.

The result was that the event was widely reported by the media. The fact that there were other incidents at the rally that night — a Parti Qu becois heckler was physically thrown out of the hall, and the goon posting by the door posted by the goon posting by the door — led credence to GO's story.

Denis Leblanc, President of GO, who was one of the five persons involved, testified to the Hull Police station with two of the other four members to lay an official complaint.

The Hull Police all first wanted to fine the three GO members for handing out leaflets without a permit, but eventually simply recorded the complaint.

by David Garmise

Case one

A lesbian mother in the Toronto area is engaged in a court battle with her ex-husband for custody of two of her three children, now aged 15, 13 and 12 years. The former husband claims that the woman's lesbianism makes her unfit to raise the children.

The woman, whom we will call Mrs. Davis, must remain anonymous because of the risk of losing her home and her job.

Mrs. Davis was divorced in May 1976. Her husband retained custody of the children, who had been living with him since their parents' separation in 1972. In June, after her 13-year-old daughter told Mrs. Davis that the man had been indecently assaulting her for several years, the two younger children joined their mother and her lover, with whom Mrs. Davis has been living for four years. Both women have had steady jobs for a number of years.

Because of the criminal charges pending against the husband, the court granted temporary custody to Mrs. Davis. Given the circumstances, her lesbianism did not bar her from obtaining custody. The outlook for permanent custody is now good.

But Mrs. Davis' situation is in many ways unusual. Every year in Canada hundreds of lesbian mothers lose custody of their children. Most of these cases never reach the courtroom. To begin with, a woman must consider whether she can support herself and her children. Often she gives them up without a fight because she can't afford to raise them on women's wages or welfare.

Even if she can and manages to gain access to an experienced lawyer, she can expect an ugly courtroom battle. She will have to answer many questions in court to satisfy the judge that she is indeed fit to be a mother.

Can she provide a more stable home environment than her husband or the Children's Aid Society can? If he is a convicted criminal, an alcoholic, or a drug-user, her chances are better.

Did she take the children with her when she left her husband? Even if her circumstances were desperate, she is better off to have taken them with her.

Does she have a stable relationship and a job?

Lesbians organized openly in lesbian, women's, or gay organizations? This

may mean to the court that she is "crossing" for homosexuality.

The threat of losing their children prevents many lesbians from leaving marriages. Others, lesbian mothers trying to raise children without a man's higher wages, have to live with the continual dread of having their lesbianism becoming known, because a custody decision is never final. It can be challenged at any time until the child is 16 (in Ontario), particularly if the woman hid her lesbianism in her original case.

In the United States, lesbian mothers have won unconditional custody in fewer than a dozen cases. In Canada there has been only one such award. That was in Alberta in 1973. Sometimes the courts have given the children to their mother on the condition that she never associate with other lesbians or that she live apart from her lover. But more often than not, custody is given to the father.

The question of child custody is a mounting concern, and not just for lesbian women. Increasingly, whether they are living with men or not, the price which women have to pay for refusing to stay in marriages is the loss of their children. Under the guise of equal rights, men are more often being awarded custody. The investment of women's lives in those children counts for less and less.

Now the courts look at the question of who has the greater financial resources and possibility of obtaining the services of a wife to raise the children. Men are much more likely to come up the winners. In the precedent-setting case in Alberta, the woman won because her husband was a drug-user, had an unstable job history, and had no wife to look after the kids while he was at work.

In the last few years, lesbian women in North America and England have begun fighting openly for the right to custody of their children. They are setting up defence funds, such as the one recently set up in Ottawa, to help each other cover court costs, publishing newsletters, and circulating information to lessen the isolation and vulnerability of fighting a case alone. But their scope has usually been limited to lesbian women only.

Toronto's Wages Due Lesbians, a group of lesbian women, is organizing to win wages for housework from the government for all women, so we will not be forced into the corners of poverty and hiding that now go along with being a lesbian and a mother. We are fighting

against our disadvantage when we enter a courtroom fearful of being exposed or destined to lose because we haven't the means to provide a good home for our children.

On October 28, Wages Due Lesbians co-sponsored with women from the Community Homophile Association of Toronto a benefit for Mrs. Davis. We raised \$300. The advertising for this benefit was as far-reaching as possible. We assumed that there are lesbian women everywhere, not just in the gay clubs and women's bars, we assumed that this benefit would be of interest to many women, not only lesbians and not only mothers, that we will have a stake in winning these cases, and not being punished when we step out of line as lesbians, as women who want to raise children on our own, as women who want to put our needs first for a change.

The result was that we advertised as far and wide as our resources could take us. We used the free public service announcements on the major radio stations, we used the community events columns in neighbourhood, university, and college newspapers, we were on the flyer at the clubs, social service agencies, women's offices, we used word-of-mouth, and we got articles and interviews in several university and community papers as well as on the radio.

The organizing of the benefit and the scope of publicity sought are part of the fight being waged by women to win the right to choose for ourselves our sexuality without facing the loss of our children. It is especially crucial now that we organize, as more of us are being pushed back into the closet and relationships with men just to survive.

Wages Due Lesbians is about to publish the first pamphlet on lesbian mothers and child custody available in North America. It can be ordered from Wages Due Lesbians, Box 38, Station E, Toronto, Ontario and is entitled Motherhood, Lesbianism, and Child Custody. Any woman interested in learning her experiences or discussing the activities of WDL, should call (416) 921-9901 or (416) 465-6822.

Wages Due Lesbians

Case two

A Toronto feminist is currently engaged in a court battle for custody of her two children. Because of the issues involved, the case has serious implications for gay parents and for gay people in general.

At the advice of her lawyer, this woman is remaining anonymous so as not to jeopardize the chance of retaining her children. She needs the support of the gay community to help raise money for the case, but is being hampered by the secrecy that has been decided upon. Her ex-husband is questioning her fitness as a mother. The right of a parent to permit their children to develop as gays is on trial here. Through her involvement in the women's movement, she has brought her children in contact with "known lesbians." Her husband's lawyers plan to use as evidence her assertion that she would allow her child to be the decision to choose whether a heterosexual or a homosexual lifestyle. They will be trying to foster the myth that gay people are inherently harmful to children either as "child molesters" or as carriers of a "communicable disease."

In addition, the woman's economic position and lifestyle are involved. She has chosen to live in communal houses sharing the experience of single parents with others and has chosen to work at part-time jobs in order to spend more time with her children. As the father has a highly paid full-time job, the court may decide that he is financially "better off" to take care of the children and is a more suitable parent.

His better financial position means that he has the funds for a long court battle. She does not. A trust fund has been set up to defray her legal costs. Donations may be sent to Custody Defence Fund, Metro Toronto Credit Union, P.O. Box 595, Station F, Toronto, Ontario.

by David Gibson

Gay Alliance Toward Equality (Toronto)

Become a GATE supporter
Fight to end discrimination.
Add your voice to the movement for our liberation.

For a minimum pledge of \$10 a year (\$5 for unemployed) we will give you:

- reduced admission at GATE dinners and dances
- A subscription to **Gay Rising**, GATE's monthly newsletter
- information about upcoming events and how you can help in the fight for our rights

Calendar of Events

- Wed. Nov. 24** **GATE forum** — on sex education, 8:00 pm, 334 Queen Street West
- Sat. Nov. 27** **Semi-annual policy conference**, 10:00 am, 193 Carlton Street
- Wed. Dec. 8** **Business meeting**, 8:00 pm, 193 Carlton Street
- Sun. Dec. 12** **Lesbian Caucus meeting**, 3:30 pm, 193 Carlton St.

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Guelph Gay Equality
National Gay Rights Coalition
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Windsor Gay Unity

NEWS

Montreal

Gays adopt action-oriented program

The Association pour les droits des gais (A.D.G.) formerly the Gay Coalition Against Repression has adopted a statement of principles and priorities which clearly establishes it as the leading gay civil rights group in Quebec. This is the first time a distinctly gay civil rights group has been organized in the province.

The steps were taken October 30-31 in the first Policy Conference, attended by 35 predominantly francophone gay men and lesbians. The conference is a special meeting to be held every six months to assess the group's progress and make plans for the future.

The main work of the conference was the discussion and final adoption of a statement of principles and priorities resolution put forward by members Ron Daymen, Stuart Russell and Tom Green.

The Association is defined as a non-partisan gay liberation organization with a public struggle for gay civil rights perspective. It is recognized that this perspective constitutes a first step towards gay liberation and that the simple granting of civil rights will not mean the end of sexism, homophobia, erotophobia and the social structure which oppresses us.

Top priorities for the organization during the next six months are: the struggle against ongoing police repression; campaigns for civil rights; activities to ensure the group's visibility; support to the lesbian movement and finances.

A collection during the conference netted over \$50 for the John Darnley defence campaign.

French was established as the official working language of the Association, as the result of an animated workshop discussion on the Association and Quebec.

In addition, a constitution and new Executive Committee were adopted. Executive members elected were Ron Daymen, Executive President, Claude Beaulieu, General President, Tom Green, Vice-President, Stuart Russell, Treasurer, and Marc Turgeon, Secretary. Participants took time out to join the picket line at the Notre-Dame-de-la-Salette Church.

by Stuart Russell

Gays picket church

About 30 lesbians and gay men picketed the Notre-Dame-de-la-Salette Church in the pouring rain on October 31. The parish priest, under the pressure of some members of his parish, had decided to break a contract for a gay Halloween dance, organized by Gay Women of Montreal for October 30.

The pastor also used the argument that had he known the dance was for gay people, he would not have consented to the lease.

A leaflet distributed during the picket explained: "Sexual preference, like race and religion, is not a relevant issue in signing a contract for a social activity. This is nothing more than the most recent example in the long tradition of anti-gay discrimination by the Catholic Church."

The inclusion of the term "sexual orientation" was rejected last year when the Liberal Bourassa government adopted the Quebec Human Rights Charter.

Shortly after the picket began the pastor appeared to personally ensure the safe arrival of parishioners. He was met by an angry group of demonstrators, and with a barrage of slogans demanding "Gay Rights Now!"

Only the second public demonstration by gay people in Montreal history, the picket was sponsored by Gay Women of Montreal and the Association pour les Droits des Gais (A.D.G.) of Quebec (formerly the Gay Coalition Against Repression).

by Stuart Russell

Gay students launch educational effort

For the first time in Quebec a gay group has been formed at a French-speaking university.

The Association communautaire homosexuelle à l'Université de Montréal (ACHUM) was formed following a number of successful dances and meetings. During the summer a coordinating committee was elected and a constitution adopted.

On September 17 twenty-five gay men and women attended ACHUM's first meeting of the fall. The group's leaflet describes its objectives: "...to make available to the university community positive information on homosexuality and organize various activities oriented to the gay population at the University of Montreal."

While primarily social-oriented, ACHUM plans to organize discussion groups, panels and conferences. Its present activities are open to other Quebec university students.

Meanwhile, Gay McGill has been re-organized. Efforts are being made to launch an inter-university gay group in Montreal and possibly a charter of the Gay Academic Union.

It is hoped that the formation of ACHUM will inspire gay men and lesbians at other Quebec universities to organize.

by Stuart Russell

Ottawa

Washroom arrests in Ottawa suburb

Eight Ottawa-area men were charged with gross indecency after police set up cameras and filmed scenes in a shopping centre washroom.

The washroom, in the Ottawa suburb of Nepean, was a favorite gathering place for closeted gays, complete with a glory hole.

Five of the eight men have already pleaded guilty and have received conditional discharges. They have been ordered to be on good behavior for six months. At least two of the five men are married.

Nepean Police kept quiet about the arrests and refused to release any names, conscious of how the media treated the arrests in the Ottawa male prostitution case just 18 months ago.

When the men were arraigned in court, however, the media got hold of the story and it received widespread coverage, most of it factual. The names of those who appeared in court were broadcast on only one radio station, and only on one news broadcast, as the station management obviously rushed in to suppress the names in subsequent newscasts.

Gays of Ottawa (GO) reacted to the stories with a press release protesting the tactics of the Nepean police, the severity of the charges laid and the gross indecency laws themselves.

The GO reaction got only sporadic coverage because the media was nervous about saying too much with the cases being before the courts.

[This is a problem frequently encountered in the movement; often negative stories don't hit the media until accused persons appear in court, and when groups try to read the media says the case is sub-judice and so it has to be very careful about what it says.]

Nepean Police had received complaints from persons who claim to have been solicited outside the washroom in question.

Instead of trying to prevent further sexual acts from taking place in the washroom, or trying to catch people in the act of soliciting, the police chose to set up their cameras in carefully concealed holes in the ceiling above the washroom cubicles and catch people "in the act."

So they wound up arresting people for alleged sexual acts which were consensual and which occurred in the privacy of a washroom cubicle. In the eyes of the law, however, a cubicle in a public washroom is not a private place.

There is no way the police can say that the people they arrested are the same ones responsible for the soliciting. The police finally took the door off the cubicles to put a stop to the sexual activity. (There is still one cubicle in the washroom with a door on it, but it doesn't have a glory hole.)

They could have tried this in the first place instead of resorting to serious criminal charges, said GO Political Action Chairperson David Garmaise. The simplest way would have been to put up a sign warning against such activity.

GO also protested the gross indecency laws and their use by police.

by David Garmaise

Club Baths staff fined

The former manager of the Club Baths in Ottawa has pleaded guilty to a charge of keeping a common bawdy house and has been fined \$500. Three other men pleaded guilty to being "innuendoes" (workers) in a bawdy house and were fined \$400 each.

All four had originally been charged with keeping a common bawdy house after the Ottawa Club Baths had last May in connection with the Olympic Clean-Up campaign.

Two men charged with gross indecency had already pleaded guilty and received absolute discharges, as had two of the 22 men charged as found-ins.

The remaining 20 found-in cases will be heard in January.

The four employees who were fined pleaded guilty on the advice of lawyer Leonard Shore, who represented many of the defendants in the Ottawa male prostitution case.

It is believed that the guilty pleas of the two men charged with gross indecency — for activities in the Baths' common room — led Shore to the conclusion that there was no way he could successfully fight the charges against the Baths' employees.

It had been hoped that the Club Baths would fight the case to draw attention to the hypocrisy and senselessness of the bawdy house laws, particularly as they are used to harass gay people.

In assessing the fines, provincial court judge Thomas Sivarby said that homosexuals living in a private men's club "doesn't harm anyone" but there is "still a long way to go before the majority of a community will not be shocked by this sort of thing."

The judge himself questioned the bawdy house laws. "Who has been injured by their conduct?" he asked. "It is difficult to assess harm unless someone comes to the conclusion that harm is done by making it easy for homosexuals to satisfy their urges."

Sivarby pointed out there was nothing sacred about the club's activities. The operators had spelled out the club's intentions to the police before it opened.

There is no evidence of complaints from people other than the police," he said.

by David Garmaise

Gay person running for Board of Education

Ian MacLennan, an openly gay member of Gays of Ottawa, was put forward for a position on the Ottawa Board of Education.

The election is being held on December 6 in conjunction with municipal elections across all of Ontario.

MacLennan told *The Body Politic* that he is running "because the movement has worked from without for so long that it is time we tried to work within the system."

However, he is running as an inde-



Ian MacLennan

pendent candidate with no political affiliation and his aim is to get elected, not just to present an ideological platform. MacLennan's platform includes four main planks:

- core curriculum;
- compulsory French-language training in all elementary schools;
- comprehensive sex education program, including an unbiased presentation of homosexuality;
- teachers' right to strike (providing the teachers set up alternative methods to educate children during strikes).

There are 12 non-Catholic positions on the 17-member Board, six elected from the eastern half of Ottawa and six from the western half. MacLennan is running in Ottawa West.

by David Garmaise

Lesbians move towards national organization

Last Thanksgiving weekend, October 9-11, Lesbians of Ottawa Now (LOON) sponsored their first major organizational event, a national lesbian conference at the University of Ottawa. This new group, which is not related to the American National Organization of Women (NOW), was originally formed by the conference coordinating committee to facilitate the planning of the Ottawa conference. However, because of the cohesive effect of this first endeavor, the members of LOON anticipated an active future in Ottawa's lesbian community.

The conference was attended by approximately 320 women, with delegates arriving from both coasts. Simultaneous translation was provided to ensure the conference would be truly national in character.

On Saturday and Sunday, workshops and speakers were scheduled so that the delegates could inform themselves and express their own views on issues pertinent to lesbian women in our society.

A lesbian feminist lawyer outlined the extent of legal oppression and illustrated alternatives to using the legal system. A homophile de la courtes. She paid special attention to the particularly emotional issue of child custody. A representative of the Centre d'entraide homophile de Québec (Quebec City homophile counselling service) spoke of her group's ambition to defend lesbian women who are publicly harassed by employers, landlords and society in general.

Workshops explored the spectrum of alternatives available to homosexual women and the call for more action of the discussion indicated that many had made primary choices in their lifestyles or were at least prepared to consider lesbian issues as most important to them. An encouraging atmosphere of exchange and acceptance prevailed during these workshops and concern was expressed about the damage that has resulted from trashing sisters in the past. It was clear that most regarded such practices as destructive, isolating, and contrary to the theme of unity the conference was trying to promote.

The two workshops Younger Lesbians and Older Lesbians discussed the particular problems characteristic of their

age groups. The younger lesbians felt they were involved in more street hassles and looked at self-defence as a solution. They also saw a problem in coping with the heterosexual mixtures of their schools and peer groups. In contrast, many older lesbians were tired of the fighting and expressed a need for places to meet other than bars, retreats were proposed. Overall it was agreed that there was no antipathy between the two groups.

During the Dyke Culture and the Lesbians and the Media workshops, the women looked at the special images levied of themselves, their humour, dress, and style, and then attempted to resolve the dilemma of presenting these to the world. It was affirmed that a network of trusted media people be built so that any individual or group will be interpreted fairly.

A similar desire was voiced during the Lesbians and Therapy workshop, a need for aware therapists who do not regard a woman's lesbianism as the cause of all her problems. These people would also be instrumental in undoing much of the damage already done by the ignorant and in building the credibility of the healthy homosexual.

The workshop focusing on lesbian sexuality was a bountiful and honest meeting with a memorable moment summarized that a network of trusted media people be built so that any individual or group will be interpreted fairly.

The unique bonds among lesbian women were illustrated in the Community of Women and in the Lesbian Wives and Mothers workshops. A vision of the sorority of women and their children as a powerful life force emerged.

These workshops also established some vital political precedents. Wages for Housework clarified the economic advantages of the lesbian sexual preference and proposed a solution. Lesbianism was examined as a viable political choice. A significant theme surfaced during the workshop entitled Women's Autonomy — Lesbian Pride, that was the need for an autonomous lesbian coalition in Canada. Primarily, the active discussion that occurred was invaluable in interpreting the meaning of this ambition. The women in attendance agreed that this affiliation was not a separatist unit and did not discourage women in any way for working within the gay or women's movements, but rather provided a vehicle for lesbian women to work together on issues that they feel are most important to them with the knowledge that they can solicit a response nationwide.

A proposal for this union was drawn up, read, and passed unanimously by the delegates at the closing plenary. "That a national affiliation of lesbians and lesbian organizations be formed, in order to formulate and communicate lesbian issues and concerns." It was also proposed that another national conference be held in a year's time. In addition, to facilitate a communications network and the involvement of lesbians not attending the conference, regional officers volunteered to process and promote the priorities of the women in their areas.

The weekend appeared to be a social success as well; there was a dance, a coffeehouse, and a brunch, all of which were well attended.

The women who attended the National Lesbian Conference were revitalized by the positive focus of the gathering and since that time LOON has received feedback indicating the continuing efforts of women to establish and work on the priorities of lesbians in their communities.

by Rosemary Lippert

Reform of sex laws proposed

The Federal Advisory Council on the Status of Women has called on the federal government to undertake a complete re-evaluation of the Criminal Code provisions relating to sexual offences.

The 30-member council, at a meeting in Quebec City in late September, recommended that gross indecency be abolished, that the rape laws be thoroughly reformed and that marriage

breakdown be the sole criterion for divorce.

These recommendations, with the exception of the one on rape, are basically identical to positions adopted by the National Gay Rights Coalition (NGRC). NGRC has no position on rape laws.

The recommendations call for repeal of current laws relating to rape and other sexual offences and their replacement with four degrees of sexual assault offences.

The new criminal offences, which would apply to the male as well as female victims, were termed sexual penetration and sexual contact, with more serious offences involving violence and severe psychological harm. The proposals would do away with all other sexual offences under the Code, including incest, bestiality and gross indecency.

by David Garmaise

Operation \$6,000 progressing slowly

As of November 1, the halfway point in Operation \$6,000, \$1,050 had been raised for the defense of John Darnett, according to the Coordinating Office of the National Gay Rights Coalition (NGRC).

This does not include an estimated \$700 from a Damien Benefit Dance put on by GATE Edmonton.

In addition, many groups had fundraising activities planned for the first two weeks of November.

Operation \$6,000 is a national campaign launched by NGRC to help pay the legal costs of Damien's suit against the Ontario Housing Commission for unjustified dismissal. Damien was fired because he is gay.

by David Garmaise

Toronto

PR for hate

David Scott-Atkinson owns a Toronto public relations firm with clients such as Canada Dry, Ortho Pharmaceutical, Oke Quality Foods, CBC Television, and the Olympic Games program.

David Scott-Atkinson has gays ready access to the major media to propagate his hate.

In early October, Scott-Atkinson heard a CBC radio interview with Harvey Hamburg of Toronto Area Gays. Hamburg's complaint about the use of "queer" in a CBC interview, and his request to be called a "gay," sent Scott-Atkinson into a rage. Which he expressed.

For about a year now, this man has been writing a column for *The Mississauga News*, a weekly owned by the Inland Publishing Company. (Not to be confused with the *Mississauga News*, the *Times*, whose James Bailey attacked gays in his column on October 6. See TBP #28.)

Scott-Atkinson's next column for the *News* is slated to ask for six columns of the front page of the editorial section and outlined in red ink, was called "Fags, fruits, fairies." Scott-Atkinson said of two gay people he knew, "I never liked them but if I was told while eating that either of them had been gassed, I doubt if I will pause for one solitary chew."

But he didn't stop with the press. He phoned CITY-TV, asking to be a host on that station's "Free for All" talk show, and that Hamburg be his guest. CITY agreed. So on Sunday, October 14, the Metro Toronto viewing audience got to hear such remarks as "I don't want you near me or mine; ultimately, you corrupt, you're evil." And "Gays, I am told, have feelings." And "I don't see anything gay about being a fag, a fairy, a pool, or a queer."

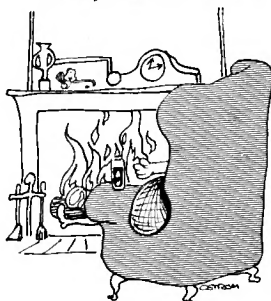
And, echoing his *News* column: "I really am the most kindly loving man... but if somebody gassed you, I wouldn't pause to eat for a moment."

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Toronto

ately flooded with complaints. Program director Vlad Henderson, obviously upset, insisted that he had not known in advance that Scott-Atkinson was going to do more than object to the word "gay." "I wouldn't have let him on if I'd known." Nevertheless, Henderson had expected at least some notice, he had phoned two local gay groups to send over members for the studio audience. Another source at the station said he (the source, not Henderson) had known Scott-Atkinson wanted to make his gassing statement, but had asked that this be deleted.

Since its inception years ago, CITY has provided relatively positive images of gay people to local viewers. By Thursday after this show, CITY had decided not to rebroadcast the taped segment, to have Hamburg back the following Sunday with a more sympathetic interviewer, and to issue a statement disassociating the station from the views of the man they paid to host their talk show. Henderson promised that Scott-Atkinson would not be invited back to CITY-TV.

But this won't affect Scott-Atkinson, who is already a media darling. He writes a regular column for the advertising trade journal *Marketing*. He is currently under contract to CBC to come in once a week and chit-chat with various hosts on local programs. He was featured in an article in *Weekend Magazine* on October 16 the same magazine that turned down John Hofsess's story on Jane Rule, later printed in *Books in Canada*. And this season he's a regular panelist on a new national CBC game show.

Ron Lenyk, editor of *The Mississauga News*, indicated that Scott-Atkinson's columns are extremely racist and sexist, but that they are edited only to avoid libel or slander. Lenyk said that this particular column had been edited, adding "you should have seen the parts I took out."

Scott-Atkinson's public positions are not taken without regards to his PR firm. Recently he used his access to the media to campaign against the Ontario Sunday-closing bill, a bill widely recognized as legal means for gays to fight Scott-Atkinson. The Criminal Code forbids inflammatory rhetoric directed against specified religious or ethnic groups, but does not protect gays or — another favorite Scott-Atkinson target — women.

Some Toronto activists, frustrated by Scott-Atkinson's easy access to the media and by the absence of legal means of reprimand, urged gay people to write or phone Scott-Atkinson, CITY, the *News*, and CBC.

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The Mississauga News
3125 Wolfedale Road
Mississauga, Ontario
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CBC Television
1500 Bronson Avenue
P.O. Box 8478
Ottawa, Ontario K1G 305

by Michael Lynch

Lewis reaffirms NDP support for gay rights

The leader of the New Democratic official opposition in Ontario says he believes the amendment of the Human Rights Code to include protection for gay

people is the most important thing his party can do for Ontario gays. However, he sees the demands of other groups as equally pressing and doesn't expect the "sexual orientation" amendment to come about until the Tory government has acted on the Code and on the Committee's recommendations, expected shortly.

Stephen Lewis, speaking October 27 to a capacity crowd at York University's Osgoode Hall Law School in Toronto, recalled that his party has adopted as policy the gay movement's demand that the Code be amended to include legislated civil rights for gays. He said he had meetings with officials of the Ontario Human Rights Commission and had urged them to act immediately on the gay demand but that these meetings had not been very productive.

In response to a question, he added that both the NDP and Liberal caucuses support amendment of the Code and said that members from both parties had made unsuccessful previous attempts in the legislature to have the Code amended without further delay. Well-informed sources say the Conservative caucus will agree to a "sexual orientation" amendment if the Commission recommends it as is expected.

by Paul Trollope

No Hallowe'en mask for homophobia

Continuing a long tradition, hundreds of Toronto homophobes gathered on Yonge Street Hallowe'en night to hurl eggs, tomatoes, apples and crude insults at passing gays.

Torontonians have come to expect a parade of transvestites on Yonge Street on this evening each year. They gather there to take in what is apparently consider an amazing sight: drag queens walking from one bar to another along the street.

In fact, this year there were few drag queens outside. Those to be found were inside the Parkside, where the atmosphere contrasted markedly with the street scene. Perhaps in part because of the ugliness and hostility outside, people were friendlier and more relaxed than usual in the bar and the mood was festive. The only parade in view was the one that ended in the washroom; cheers and good will met the passing transvestites.

In the absence of an adequate supply of drag queens the street crowd set upon anyone who appeared to be gay. The numerous cops in attendance did nothing to disperse the mob, seemingly satisfied with this institutionalized outpouring of hatred against gays as long as it kept just this side of open violence.

Those familiar with this annual ritual said there were fewer participants than usual this year. One remarked, "It's an indication that change in public attitudes towards gays is both limited and incomplete, a lot of work remains to be done."

No gay organization was visibly present during the open, massive expression of hate against the gay community.

by David Gibson

Lesbians plan centre

As a result of the initiative of a number of individuals during and since the National Lesbian Conference which took place in Ottawa last October, women of Toronto's lesbian community have begun to meet regularly to discuss common problems and goals.

On November 7 one of these meetings unanimously agreed to form the Toronto Lesbian Organization. This new organization has set as its first task investigating the establishment of a lesbian centre. The women hope that the centre will meet many needs of the lesbian community not currently being met: a phone distress line, a drop-in, a meeting

place and office and work space for organizations that are already serving some needs

by Chris Bearechell

Saskatoon

Gay youth organizes

The youth of the Saskatoon Gay Community Centre have formed the Gay Association of Youth. The Association, which held its first meeting October 14, is only the second gay youth group in Canada.

In an announcement in the Centre's newsletter, the Association said its aim is to provide young gays under the age of 21 a place to meet, have fun, and discuss certain problems specific to our sexuality, such as parents, age of consent, etc.

The Association intends to inform local high school guidance departments of its existence and to request their assistance in making the group known to high school students.

Hamilton

Coalition sees progress in many areas

The Coalition for Gay Rights in Ontario (CGRO) held its regular Steering Committee meeting in Hamilton October 10.

In the reports of member organizations it was stated that about \$5500 had been collected for the John D. Darnley Defense Fund since September 1. Various groups indicated that they were planning fund-raising events.

Windsor Gay Unity and McMaster Homophile Association announced that they had contacted a number of unions concerning the protection of gays in labor codes and union contracts.

In the area of lesbian involvement in the movement, GATE Toronto reported the formation of an active lesbian caucus. McMaster Homophile Association, the formation of Gay Women of Hamilton, and CHAT, that their organization would be emphasizing lesbian issues.

The conference passed a motion of solidarity with the National Lesbian Conference and committed itself to support actively the lesbian struggle. It was also decided that the term "sexual orientation" was the one that should be used in the Human Rights Code.

Gays of Ottawa presented a paper on education in which they recommended that groups establish contact with various organizations, expressing willingness to conduct public education on homosexuality.

The next annual CGRO Conference will be held in Toronto in January where the theme will be education.

by David Gibson

Do you want to see our queer pass?

The five members of the Berkeley Music Collective, who have been touring the United States, tried recently to sandwich in a visit to Canada before appearing in St. Louis two days later. They arrived at our "free" border November 9 with their instruments, sound equipment, records and songbooks. Work, it was no use — they couldn't hide their strength, their confidence as dykes innocently trying to stretch sisterhood across national boundaries. Besides, a search of their truck was easier enough. And who do they think they are, then, to just bring their perversion into our Canadian homes?

They spent several frustrating hours at Canadian Customs while the female official called her superior and consulted her regulation book on the matter. In the end, they were reluctantly given a ministerial permit to enter the country on the condition that they would perform musically and would be willing to post a \$150 bond to ensure their return.

At present, gay civil rights groups are fighting for changes in our immigration system which prohibits homo-

sexuals from entering Canada. This also applies to those of us visiting the United States. On numerous occasions, lesbians in Toronto have been stopped from entry into the US on the grounds of lesbianism. If we want to hear powerful musicians like the Berkeley Collective, we have to do something about this!

While sightseeing in Toronto, the Music Collective met some lesbians in the short time that they were here. It had been possible to hear them... "cause lesbians got natural rhythm" (from The Bloods on their album).

Can't you just imagine... three real, live musicians sleeping in your living room... and not able to perform for you? We are so starved for good music that doesn't brush politics aside, that doesn't only speak of love or separatism, and starved too for music that makes us dance and shout and reinforces our strength as lesbians.

Let's see, in Ontario, there obviously wouldn't be time to obtain a liquor licence nor would there be time enough to publicize it properly. Ah, but lesbians have just about the strongest informal grapevine the world has seen! The Three of Cops Collective would be the logical feminist group to co-sponsor an evening like this. And it would be a busy night with much high energy. Bonnie, the organ-

player, can and the evening by catching our collective attention with an emotional song about fear of rape.

As a true collective, they do not hesitate to call themselves a five-member band, the sound technician being the woman who produces quality music for their own purposes. They also practice collectivity in their music, as demonstrated so well on their album, by exchanging instruments for each song. As Susan humorously put it, "We're so collective, we're afraid to get good at one thing." Neither do they have the usual lead singer, so so many bands do, but each person sings her own original song. Over the last two and a half years, they have supported each other through the lows and highs of the collective process and, at the same time, have managed to turn out a really fine women's band to keep the rest of us going.

They enjoyed Toronto, and they want to come back. The border, however, presents a problem. How will we be allowed to enjoy each other unless we face the fact that sisterhood is more than a feeling. We must act to stop national borders from exercising their power over us from one another — next time, try before you take that winter trip to Florida. For some people, it won't happen.

by Pat Leslie

Windsor

Shakeup for Gay Unity

Following a meeting called to discuss the state of the gay liberation movement in Windsor a complete reorganization of Windsor Gay Unity has occurred. The meeting took place at the Fitz, the city's only gay bar.

Although the group recently had a membership list of over seventy people, the great majority were interested only in the half price admission charged to members at social events sponsored by the organization. It had become impossible to obtain a quorum at meetings and the highly specific constitution was both unworkable and unchangeable.

A partial solution to these problems was found in the dissolution of the old organization and the creation of a new one. The new group has the same name and goals, but a considerably more flexible structure.

A treasurer and a steering committee were elected for a term of three months. All actions of the committee will be reviewed at general meetings to be held the first and third Sundays of each month.

The members of the steering committee at present are Jim Davies, Jim Monk, John Stevens, Bill McCarthy, Barry Adam and Dan Kahnemann. McCarthy is also serving as treasurer. A number of people have recently shown an interest in working in the or-

ganization. An ad in The Windsor Star was the contact point for many new people. A new publisher has changed the paper's policy of refusing ads from gay organizations.

by Jim Monk

Ottawa

Gay exclusion to be dropped from new Immigration Act

Long-awaited immigration legislation to replace the present Immigration Act has been prepared for introduction in Parliament and informed sources say the new Act will contain no reference to homosexuality. The gay movement has been agitating against such references for several years.

The present Act includes an absolute bar against the admission to Canada of homosexuals, prostitutes, epileptics, and those said to be "living off the avails of homosexuality or prostitution." The Act presently also includes prohibitions against those who have committed an illegal act involving "moral turpitude."

Would-be visitors and students as well as immigrants are affected by the law.

A resume of the new act circulated by the Ministry of Immigration states that the prohibited classes have been revised to "remove archaic provisions, with a new approach" that would "no longer consist in cataloguing sexual deviances, disabilities and moral infirmities."

The new act is said to incorporate the recommendations of the Special Joint Parliamentary Committee on Immigration Policy, both in its approach to overall policy and in many points of detail. The Committee, which reported November 6, 1975, recommended with reservations that homosexuals no longer be included among the prohibited classes as they are under the present Act.

The proposed legislation is to consolidate several existing pieces of legislation into one document which will "set forth in a clear fashion, for the public at large, the major features of the immigration process... step by step." All fundamental matters of policy, the resume says, will be incorporated in the legislation itself so that the public can have a better idea of the objectives and scheme of immigration law.

At present a great deal of immigration policy does not appear in the legislation itself, but comes from internally generated Ministry regulations with the force of law and from semi-secret policy

manuals and guidelines. These have no legal status and are difficult to track because their exact nature is often not known and they are unavailable to legal counsel.

The new act will also include a number of changes to immigration procedures designed to safeguard the civil rights of persons subject to removal from Canada. The inquiry process is to be made fairer and will be applicable to all cases. Detentions will be subject to review and "alternate forms of removing people from Canada [which are] less drastic than deportation" will be introduced. Present procedures in some cases do not even afford the right to a hearing.

These sources indicate that under the new act it will be within the discretion of the individual immigration officer to admit or deny admission to a gay person. The exercise of discretion by immigration officers is expected to play a much larger part than under the present Act, which explicitly forbids such admissions.

The effect of procedures to be administered by an army of under-qualified immigration officers who were trained and gained all their experience under the present system may be less than satisfactory. But if the right to a hearing is made universal, as the document states, there will be some way to check the arbitrary exercise of discretion by homophobic immigration officers.

There is no indication as to when the new legislation will be introduced.

by Paul Trottier

No protection for gays in Human Rights Act

The federal government appears determined to go ahead with its Canadian Human Rights Act minus sexual orientation, despite representations from the gay movement and from non-gay associations.

Ever since the government indicated in early October that legislation creating the Act was being introduced, Justice Minister Ron Basford's office has been bombarded with letters urging that sexual orientation be included among the prohibited categories of discrimination. According to the Coordinating Office of the National Gay Rights Coalition (NGRC), at least ten of its 33 member groups have written to Basford, as have

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NEWS

a dozen or more individuals, the Co-ordinating Office itself has written Basford three times (the first time on August 30). So far Basford has not replied to any of the letters.

The federal Advisory Council on the Status of Women, the Canadian Association of University Teachers and the Canadian Federation of Civil Liberties and Human Rights Associations have all made representations to Basford calling for the inclusion of sexual orientation.

In a letter to NGRC, Lorne Nystrom, NDP Member of Parliament for Yorkton-Melville (Saskatchewan) says that his colleague Stuart Leggett (NDP Justice Critic) intends to contest Basford to ask him "to include an amendment to the Human Rights Bill which would safeguard homosexuals in Canada from discrimination in the same manner that other minority groups are afforded protection."

I feel that we should follow the precedent established by our provincial counterparts in the Ontario NDP.

Nystrom said Ontario NDP Party policy calls for the inclusion of sexual orientation in the Ontario Human Rights Code.

Nystrom's letter does not say if the NDP would be prepared to move an amendment either in Committee or in the House. In a letter to all MPs in the federal NDP caucus, the NGRC Co-ordinating Office requested such an amendment.

The Co-ordinating Office has written Prime Minister Trudeau, Secretary of State Roberts, Opposition Leader Clark and the entire Liberal caucus seeking support for the inclusion of sexual orientation. It has also written some 40 national associations for support, including the Canadian Labour Congress and the United Church of Canada, two groups which have called for the inclusion of sexual orientation in the Ontario Human Rights Code.

Gays for Equality in Winnipeg has written to all Manitoba MPs on this issue. When the Canadian Human Rights Act was first introduced in the House of Commons in July 1975, the prohibited categories of discrimination were race, national or ethnic origin, colour, religion, age, sex and marital status.

When NGRC protested the exclusion of sexual orientation, then Justice Minister Otto Lang replied that the government wanted the new Commission to begin working in areas where precedents already existed — a reference to the fact that sexual orientation is not found in any provincial human rights codes in Canada.

In reintroducing the Act this year, the government has added another prohibited category of discrimination, physical handicap, a category not found in any of the provincial codes.

So the government can. Nevertheless, Justice Minister Basford told a reporter from Canadian University Press as late as the first week of November that sexual orientation was being left out because he wanted the Commission to start off in areas where there were already precedents.

Basford did say that sexual orientation might be included at some time in the future.

The legislation was expected to be introduced in the House of Commons in mid-November. It probably will not reach the Justice Committee, where the NGRC hopes to be able to make a presentation, until early in 1977.

In the meantime, the Co-ordinating Office is urging everyone to write to Basford, to the local MPs and to the media.

by David Garmise

Advanced Education, the principal institution for the training of teachers in the state of Queensland. The state is governed by the conservative National and Liberal parties.

Last August the right-wing Community Standards Organization began a campaign to have the newly formed Homosexual and Lesbian Group banned from the campus.

The Organization's Secretary says "Many parents would view this as a threat to schoolchildren." The existence of the Group has also been linked to alleged deterioration in the standard of schooling at the College.

The College director upheld the right of the Group to exist August 26, but threatened to take action if it used the College name. The rationale offered was that, since such a group went against social mores and its individual members could by definition commit illegal acts, the College name could not be associated with it in any way.

The College Council reversed this decision September 22, saying it did not accept that it had the right to censor. The Homosexual and Lesbian Group welcomed this ruling as "a small but significant win for homosexuals." The Group went on to state, "Our group will continue to fight — in the education system as in the wider society — for the acceptance of homosexuality as a valid and positive lifestyle."

The Queensland Minister for Education subsequently announced that student teachers who participate in homosexual organizations should not assume they will be employed after graduation. This statement exposed hundreds of teachers to hitch-hunting and the threat of dismissal.

A demonstration organized by the homosexual movement in Brisbane brought out about a hundred people. As Kelvin Grove College closed for the yearly examinations, students in their last year had no guarantee that they would be employable in 1977.

by Craig Johnston

France

French Communists take new look at gays

Although apparently unaware of the position recently taken by the Communist Party of Great Britain on gay liberation (See *The Body Politic*, November 1976), the Central Committee of the French Communist Party decided in September to hold an internal workshop on homosexuality. The workshop will be chaired by Central Committee member Pierre Juhan. Psychoanalyst Dr. R. Muldoon has been invited to participate.

Other participants in the workshop will include gay members of the Party, but no gay activists have been invited to attend. Such a possibility, however, has not been rejected by the Central Committee.

The decision to hold this workshop represents an important change in the attitude of the Party leadership toward gay people. During the last few years the Party's position, as expressed in public statements, has been that homosexuality has nothing to do with the workers' movement, that it is an asocialist perversion, and even that homosexuals help the bourgeois government to rule over the workers. The Party's new evaluation should be made public before the end of the year.

Gay organizations in France have asked all political parties, through the National Assembly, to support their demands for the repeal of two anti-gay paragraphs in the criminal law. They also want protection for gay people against discrimination in employment, in the army, and in housing, in the same way that women and racial minorities are now protected.

from Association pour
la liberte des pederastes
et des homosexuels

Australia

Gay students under attack for organizing

Conservative forces are calling for the dissolution of a homosexual group at Brisbane's Kelvin Grove College of

Marie Robertson

Upfront dyke and loving woman

by Gerald Hannon

The night before she was in white-face with starburst eyes, a smear of red lips down to here, and a pin-on nose that must be standard gear at Ringo to Brothers. Fat braces and baggy pants — Marie Robertson was having fun. Midnight on Halloween she, other women and a lot of gay men were tearing up the dance floor at a Gays of Ottawa costume dance and from where I'm sitting she's just visible, popping up now and then between a Graceland drag number and something indeterminate, but rather like a daisy in a grade school production of "Waltz of the Flowers."

She speaks her mind — always has. Forcibly — she's opinionated and that scares some people. I like her. That from a mutual friend I am sharing a table with. I had heard other opinions.

Next day and our appointment is at 12 but "could you make it one or so?" and the voice is a little fuzzy. It was a good dance.

At one or so Marie Robertson is relaxing on the living room sofa, legs tucked under, carefully crocheting her way through what, if it had been pink or blue and not beige, would be suspiciously like a baby blanket.

It is. "I think I'll be a great mother," Marie is 24 years old, one of Ottawa's most upfront lesbians, one month pregnant and answering my question why. "Most of these who are mothers are sharing because they married and had kids before they knew where they were at sexually. The kids come out of a straight marriage, and if she divorces and wants to keep them she's got one hell of a legal battle on her hands. I've always wanted a child, I think I'm ready, and I think it's great that my kid is going to be raised among up-front dykes and loving women. I can even face it now if it turns out to be a boy!"

Next question how? There was something about her making it with a straight man that boggled — I couldn't help but feel that the combination would self-destruct.

"I really care about Greg, and I wanted the father to be a gay man. So I artificially inseminated myself with Greg's sperm. We read up about it, got my doctor's advice and just kept trying. Last month it worked."

I am talking with a woman whose face frames the quiet oval of a Modigliani, but that placidity is belied by a body that moves out at you when she talks, hands that gesture, the body equivalent of the scratchy nervousness that enlivens Modigliani's women. She is opinionated — I tend to be moity — a middle child in a Hamilton home where being independent meant being a rebel, where trying to assert your individuality was seen as a frontal assault on the status quo, and where the refusal to be a nice girl and a "good" daughter meant being kicked out at 17.

Out at 17 and into sharing a house with 2 gay men, and beginning to face the fact that the people she was attracted to emotionally and sexually were women. That didn't drive her into a heavy guilt trip, but it did raise one very significant problem: meeting other dykes. (And when you're with Marie you talk about "dykes" or "lesbians" — "Gay, women doesn't encompass the idea of feminism for me, and I don't want to be the flip side of gay men.") That could have meant hanging around Hamilton's one bar, or heading to Toronto on



weekends for total immersion in the only slightly larger commercial dyke world here. But not for Marie. She and five other people started Hamilton/McMaster Homophile Association. Though Marie definitely wanted to get in touch with other dykes, she was also arraigned at the kinds of things that were happening to the gay men she knew. Hamilton was not, and is not now, a great place to be gay. Before long Hamilton/McMaster Homophile Association began to offer the kind of alternative meeting place and consciousness raising space that the homosexual community in St. Paul City had never known before.

For her, it worked. She met other dykes, and those meetings finally led her out of Hamilton via teacher's college and some time in London, Ont., to Ottawa where she arrived two years ago and where I'm visiting her now, the two of us plopped comfily down in the upper half of a duplex somewhere along the hem of the plain gray skirt that is Ottawa. There are some moments of exaltation in the conversation — we pause, Marie gives the rather dry looking cat some disturbingly heavy thumps. It rumbles appreciatively and spreads out for a moment. "It's a masochist," she explains, "the only one on the block." Puss responds with feline audacity to one more affectionate pummeling.

We turn to politics. She is a political person. The headline narrative of a few moments ago slows down to accommodate the deliberations of someone who has learned that to be involved with people on a political basis means to be careful, to be sensitive to the atmosphere of fierce conviction. "I wasted a lot of time in Gays of Ottawa trying to get with gay men. I feel a lot of gay men are my brothers and some lesbians are not my sisters. Probably being in GO was an important step for me. But I wanted to work with Lesbians."

Marie is one of the women who founded Lesbians of Ottawa Now — LOON. The acronym itself has some of the downbeat humor which has characterized many of Marie's public appearances — anyone who can refer to herself as "just another dumb Polish dyke" knows that a public profile is too serious a thing to treat seriously. LOON grew out

of the excitement and participation of the hundreds of lesbians who attended the Lesbian Conference in Kingston in May of this year. At that point it was decided to hold a conference in Ottawa, and the dozen or so women who made that a reality decided to start LOON. "Working is a real high for me now because I'm working with women. It is really fantastic the way this organization has attracted lesbians — not just heavy pollitoks, but lesbians who have never worked in an organization before. They're getting involved in a way they probably thought they never would."

For Marie, that is just one bit of evidence that autonomy works, that people are going to organize around the issues that concern them.

"Ideological splits can be a positive thing — people don't work unless it affects their lives. There should be a lot of alternatives — people should work where they want to be. Listen, the gay movement should stay where it is in terms of priorities — don't adopt women's issues. Support them — yes. But the gay male movement is not going to get men out if it adopts abortion as a priority. Or even lesbian custody for that matter."

Custody rights for lesbian mothers matter a great deal to Marie Robertson. And not just because she will be a lesbian mother herself in less than a year.

"It's a real lesbian issue. A lot of lesbians can't come out because they're married and have kids and they know that almost every legal decision has gone against them. It'll be a lot easier to come out if a lesbian realizes that a judge's decision as to who gets the kids won't depend on her sexual orientation. We are approaching the ragged end of a rainy, dull, city afternoon. I think we are both a little tired. "The really tough thing about all of this" — quiet and deliberate — "is finding other lesbians. It always has been. You gay men go out to the bars, the baths and you've got a sizeable segment of your community right there. A lot of dykes are still bedding down in the suburbs with a husband, kids and a lot of misery."

Maybe that's why community means so much to her. Right now she lives with just one other person, but she wants that situation to change before the baby

comes along, she wants to live in a house of loving women. "I can be a real bitch when I'm working hard but I've got incredible friends who let me know when I'm being that incredible bitch. I want my kid growing up in that kind of situation. Because a kid might find it really tough if there were just the two of us."

We are slowing into a reflective mood now, musings about where she is in terms of the lesbian movement. There is no doubt that she is a kind of leader: people, men and women, listen when she speaks. "Sure, I go off on that. I love speaking to people. I love being able to speak at rallies, I really love the excitement and the nervousness of it." Slower now. "I haven't always been a leader. And because I'm in that position I've never got a chance to be a marshmallow, they can't believe I can be really dependent."

"It's tough talking about relationships. I know exactly what I think about relating to women, to lovers, but that doesn't always square with how I feel, with how I deal with realities. I look forward to a lot of relationships — rich and meaningful ones. But it's tough to live that. It is really hard for women to escape the monogamy thing, the dependency thing we were all raised for."

Marie Robertson has a job. It's a quick change of topic, but the whole afternoon has been a series of leaps from one theme to another, keeping up with someone who talks as fast as she thinks. She is a civil servant — no surprise in Ottawa — and works for the Department of Energy, Mines and Resources. It's a big department, and not everyone knows she's a lesbian, but the women she works with on a daily basis know.

"Letting them know was easy. I just manipulated the conversation until saying I was a dyke seemed the inevitable thing. Sure, they were ignorant at first, but a lot of questions. Some of them pretty stupid. But I'm accepted now. I do my job — being a dyke doesn't make any difference."

I prepare to go. It was an afternoon that could have moved easily into the rapidly advancing twilight, but I had my own promises to keep. We stood together in the foyer, waiting for the cab, chatting about the perils and excitements of relationships, about our tentative experiments with alternatives to "I'll death do us part." I mention the baths as one of the sexual outlets for gay men and the moment quickens.

Sometimes I really wish there was something like that for dykes. The chance to get it off sexually without having to have the feeling that every sexual encounter was a promise written in the beginning of a lifetime relationship. A sexual of tires, the cab is here, I'm on my way. The afternoon ends with that adventurous bit of speculation.

The lesbian community in Canada is organizing. A nation-wide conference is planned for next year, and there is no doubt that one of the persuasive, intelligent voices working with other women to bring about a lesbian movement will belong to Marie Robertson. "People don't work unless it affects their lives. It is not an admission of selfishness. It is saying that Marie and people like her, show us that stepping into our own lives means stepping into a community that enriches us all. □

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Indecent Exposure

I'm new to this oppressed minority business.

I've always been fixated rooted on the right side of any tracks worth mentioning, while, that while, my Anglo-Saxon credentials are a bit trumped-up, but I can pass. Protestant — well, that's slipped a little but I had Confirmation before I had Puberty. If once got an erection while taking up the collection at Sunday services, not even Martin Luther, surely could claim such an exalted, religious experience.

We used to sit at Sunday dinner and discuss Them. They actually smell different, have you noticed? Truly I have nothing against them, but everyone knows they can't be trusted. "It isn't prejudice, it's fact, they're very sharp with money." Have you heard the one about the — They make the best hair-dressers, of course. Etc. By the time we reached dessert, we would be doing guilt exercises, isn't it awful about Bangla-desh (or some such distant place) but what can you do after all? And one stuffed in everything on one's plate because think of the starving Chinese (when we still believed they were, but past the time when we believed they deserved to be. And we made jokes about two English teachers at my school, they were Scotch, they Lived Together, they even asked you home for Special Lessons but you better not go because they were — I can't remember what word we used at home — at school we said [snigger] faines.

Now it is a surprisingly strange feeling to be one of Them, you might say to have stepped outside, or across the tracks, out of the warm protective circle of Noblesse Oblige. (Don't think Olive Right died on the guillotine) I could never know or even imagine effectively what it feels like to be Jewish or black, Cree or Pakistani, but ndmosexual, yes, I begin to. I don't think you feel it automatically just by being it, you have to test it a little, you have to try stretching before you can run up against the walls, you have to push and bang on them awhile before you become aware they're real, and rigid.

We walked, two men, hand-in-hand deep downtown. Not in the several gay blocks where such things are tolerated, even tourist attractions, but for an adventure we sallied forth into true Goortand, down there among the pinball alleys and soft-porn movie dives. Talking energetically, hearts aflutter, a tingle in the spine, hands sweating, we hoped no one could tell we were scared (when you run into a dangerous animal, stare it in the eye, it will back down.). Some seemed not to notice, general anathesia is pretty far advanced. Some stared. Some snickered. Some children? (no more than 10 years old said "Fucking queers? They learn young, don't they. We told them to watch their language, fat chance, we returned a few insults, ignored or pretended to others, and went for a beer, thank god that's over. But we loved it.

A GATE representative presented a brief to a self-avowedly neutral but patently hostile government committee on immigration, before a live audience, to say the least. A black man who had earlier shouted in support of a brief from his particular group: "Let's not sweep our problems under the carpet!" now yelled "You should be ashamed to be here!" Some hissed, some applauded him. The GATE representative, who felt rather indecently exposed and somewhat chilly, continued with his moment of free speech.

At a demonstration I handed a leaflet to a man. (If you're interested in human behaviour, individual or group, go to a demonstration!) He threw it back, snarling: "Shove it up your ass — why don't you go to Russia or China and see what they do to you there!" Few people seem

capable of imagining anything new, it must always be a copy of something they already know, they think they know, (Is that why "human progress is so predictable"? Protester = Communist. Or, to put it another way, public gay = threat to family and society. Communist = have mixed feelings on these occasions, violent anger and hurt. Without the hurt, these goons would be in real trouble, or I would. A woman nearby had him with a grim look and said, to me: "I'll have one of those leaflets, please — no, I'll have two!" In the nick of time, it felt good. I must say, much less exposed, to get back into the main body of the demonstration.

Oscar Wilde was put away, thrown away, wasted for indecent exposure. Not for sexual sport with young toughs, no one cared what became of them in any other aspect of their lives so why this particular aspect, besides, halt the British aristocracy was hard to say with H.R. Majesty's Imperial soldiers and sailors — could this be the only chance the lower class ever had to score a bigger and get paid for it? What the authorities couldn't stand about Oscar Wilde was he came out. Plus ça change. But the scary sad thing about O.W. was that he was alone, far ahead of his time, far out on a slippery limb. As was Quentin Crisp (of "The Naked Civil Servant" — see review, previous issue — better still, see the movie). Pan-hood is a very heavy mantle, if you'll pardon the pun; being a parish among parishes is hard enough, but doing it alone — I can't imagine.

Summer evenings one of the grand ancient university buildings here turns its grassy quadrangle over to its students for beer and disco. After a GATE meeting, high on politics, we decided to gayerize the quadrangle. We wandered in, all innocence, drank a beer (it helps) and danced. Eyes turned. A slow number came on. Gulp. Some of us drifted away, some threw arms around each other, looked as dreamy as possible under the circumstances and swayed with the best of them. Straight eyes popped, liberal ones dipped. I have seldom in my life felt so good, brimming with adrenalin and cheek — we were absolutely shocking! There were, I think, about 8 of us.

Everyone who knew Roger Casement said he was sensitive (when that word still meant something), generous, selfless, etc., a rare fine person. He was Anglo-Irish, worked for the British Foreign Office, at the turn of this century investigated and exposed slavery and European exploitation of native people first in the Belgian Congo, then in South America. Over the years he grew more Irish, increasingly anti-British. Finally he worked with the Germans in 1914 — he believed it the only way to free his people. The British caught him. O-feeding himself in his trial for treason he made such an embarrassing eloquent and stirring defence of his patriotism — for Ireland, not for England — that the state found it necessary to use his private diaries, likely stolen from his lodgings, to sink him. They revealed the most secret of secrets, homosexuality, and sink him they did. He was executed — for treason (or homosexuality, the same thing?). Again, he was very much alone, indecently exposed.

I wonder, if they were alone, ahead of their time, if our time is now, why are we still so few out, still so often alone, so invisible and so unsure? How is it possible for the goons still to make us feel indecently exposed? If, on the other hand, we're still ahead of our time, as some say, if we should wait, be patient, be even so sure about what we're doing, talk things over, go through proper channels, if we now are still ahead of our time, will we ever have a time?

by Michael Riddord

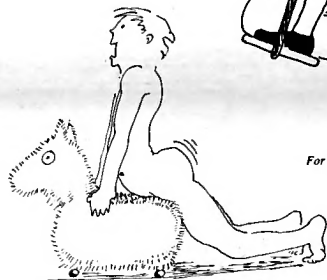
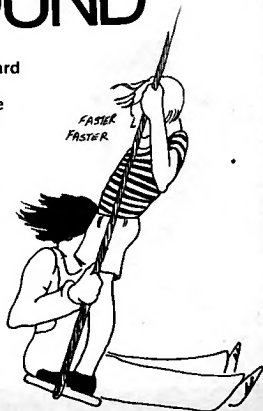
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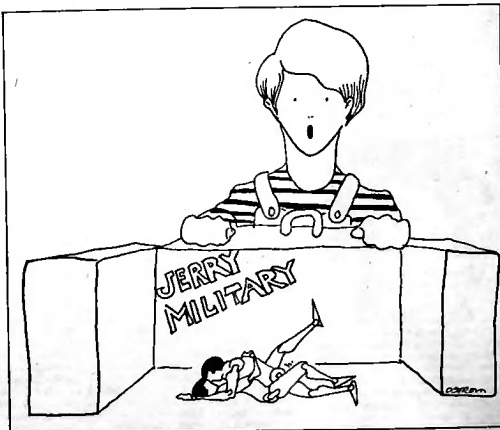
At the PLAYGROUND

In which the BP illustrator,
a sketchbook, and a bag of hard
candy,
take a look at the innocence
of youth.

by Gary Ostrom

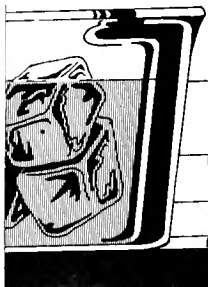


"Come away, O human child,
To the waters and the wilds,
With a fairy hand in hand,
For the world's more full of weeping,
Than you'll ever understand."



Pictures

by Jane Rule



Kate and Sarah did not know Mackie Benson. Kate in Los Angeles on business had had to drink in the same room with her six months ago but could not really remember what she looked like. "Sandy coloring? Plump? I'm not sure," Kate said, trying to recall. "An old friend — or a good friend — of Carol's." With a sad story of some sort — but Kate did not say that to Sarah since Carol had just written to ask them if they'd give Mackie dinner and a bed for the night on her way north.

"No reason not to," I suppose," Sarah said, characteristically unenthusiastic about strangers in the house but resigned, over the years, to Kate's persistent hospitality, offered not only to relatives and friends, but to strangers like Mackie Benson.

"It shouldn't be all that much trouble," Kate said.

"A time limit anyway," Sarah said.

Their last guest, a friend of Kate's brother, had come for the week-end and stayed two weeks because his orders were delayed. He was a nice enough kid, but precisely a kid, used to being a child rather than a guest. Sarah did not know how to ignore him, at the times when he should have had sense enough to get out of the way, taking at her in the kitchen while she tried to cook, sprawled on the floor in her study listening to records when she wanted to get on with her work, even chatting with her through the closed bathroom door. Kate was good at drawing him off, but she had

work of her own to do and couldn't be with him every evening. He had to talk, nervous about going overseas, but it was a long two weeks, the longer because Sarah felt guilty about wishing his orders would come.

"I'm really inhuman," she said on one of the few nights Kate had been willing to leave him to his own devices as early as ten o'clock. "I can't see why the government can't hurry up and send that nice boy off to be shot at so that we can go to bed at a reasonable hour."

"No, you're not," Kate said. "It would be better for him, too. Waiting around is just giving him the idea."

And since it's too late for you talk him into being a pacifist," Sarah said, yawning. "I guess I'll stop feeling quite so guilty."

Mackie Benson was on her way to a job in Seattle, therefore, barring car trouble or flu or a failure of courage, she would have no reason not to leave in the morning.

"I wish I could remember what she looked like," Kate said, "but, since she'll make her own way to the door, I don't suppose it matters."

"It would be just our luck to ask a Jehovah's Witness in by mistake," Sarah said.

"Or the Revlon representative," Kate suggested.

"I'd rather lipstick than the Watch Tower."

Easy, unreal choices. Kate watched Sarah as she got up to start their dinner. It seemed to her remarkable that, in the ten years they had lived together, she had not become less obsessive in her need of people or Sarah more casually interested in them. The only change — and it had been a very gradual one — was that they had stopped arguing about people. The difference mattered less than used to. Like the awkward counter that ran down the center of their kitchen, they learned, after a number of bruising, to walk around it with skill and respect.

Mackie Benson — even the kind of name that put Sarah off. And what was the sad story? Something to do with the service, was it? Or a particularly bad love affair? Born, probably. It didn't matter. She'd only be here for the night. Kate turned to the financial page and reached for a pencil. If she was honest about what she liked the uninterrupted ritual as much as Sarah did. But so lucky and sweet a peace had to be shared

occasionally, not so much out of a appetite for company — though sometimes it was as simple as that — as out of a sense of requirement; a lonely, guilty notion about Community that in practice more often illuminated the motives for murder than for love. Still, if there was enough food in the house, if there was an unused bed that someone needed or wanted, Kate still offered. "Why not?" to Sarah's "Why?" And Sarah had the grace not to answer.

They did not discuss Mackie Benson again until the day before she was to arrive when Sarah asked, "Is Mackie Benson company?" to which Kate replied firmly. "Yes, she is." That meant that Kate did the cooking. It was not a bargain to pacify Sarah. Simply, for all Sarah's reluctance about people, she was better with them than Kate for the first hour, so Sarah always coped with the initial shock of the invasion as if it were exactly what she wanted to do while Kate observed briefly from behind a drink tray and then retreated to the kitchen. Later, in front of the fire, when small talk turned to silence or collision or urgent argument, Sarah refilled coffee cups or brought in drinks, lingering in the kitchen to tidy, and, if the guests were spending the night, she quite often gradually disappeared altogether, not to be seen until breakfast the next morning, less innocent of the guests of the night before than she could pretend in order to pressure everyone that it was, indeed, a new day.

As it happened, Sarah and Kate arrived home from work at the moment Mackie Benson also found herself at the house. There was an awkward hurry of getting out of cars, Kate fumbling an introduction which Mackie and Sarah both talked through, all three coming to the ends of their sentences together. But Sarah collected them all into the possibility of going inside where there were ordinary and comfortable things to do.

"Plump!" Sarah said out of the side of her mouth after she had shown Mackie to the ground floor guest room and was passing Kate in the hall on the way to the kitchen.

Kate shrugged, but she was puzzled. Surely she would have remembered that shape if she had seen it before because it was extraordinary. From the back, which was their first view of Mackie as she got out of the car, she was fairly broad shouldered, trim hipped with slight

but pleasant legs. When she turned around, she was like nothing so much as a primitive fertility symbol, all breast and belly. But her hair was sandy and soft, brows and lashes fading into her face, which was faintly familiar to Kate — an earnest face with that expression about the mouth of people who have had their teeth straightened. Odd, Kate paused in front of the open refrigerator door to try to think what she was supposed to be doing.

"Can I help?" Mackie asked from the doorway.

"Oh, no thanks. I'll be in with drinks in a minute. What do you like?"

"I've brought some gin," Mackie said, offering a paper bag which had in it not only a bottle of gin but a bottle of whiskey as well.

Kate minded that at the same time that it pleased her. It was the sort of mistake she was apt to make herself when she was a guest, nervous to do more than was necessary. She knew in her own generosity the fear of being indebted, but she'd rather greet it in someone else than the mindless dependence she expected and felt required by.

Sarah and Mackie had settled to pleasantries about Carol, Southern California, freeway driving, topics about which Kate could never think of a thing to say unless she could ask questions more personal than were appropriate or introduce political issues into them were offered as weather reports. But she sat down with her drink for the ten minutes she considered polite, watching Sarah with the mixture of wonder and relief she always had at Sarah's ease and kindness. Just before Kate was about to get up to check things on the stove, Mackie stood up, went quickly to the front door and out of the house without a word of explanation.

"Did she leave her cigarettes in the car?" Sarah asked, surprised.

"I don't know."

They both sat for a moment, looking at each other. Then Kate got up and walked to the window. Mackie was standing on the front lawn, her back to the house. "What is it?" Sarah asked.

"She's just standing there."

"Did I say something?"

"I can't imagine that you did," Kate answered, watching Mackie. "You'd better turn on the back burner, I'll see what's the matter."

"She seemed perfectly all right, didn't she?" Sarah asked.



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"Yes, Kate agreed, still watching them as they turned away from the window and went to the front door.

Mackie did not turn around, though she must have heard Kate coming toward her. When Kate put a tentative hand on her arm, she flinched slightly at there anything wrong, Mackie?

"No... nothing's wrong. It's just such a lovely evening, so cool," Mackie said, still turned away from Kate.

Do you want to stay out here?

There're chairs in the back.

No, no thanks. I'll be in a minute.

Mackie answered, her voice ridiculously cheerful. "In just a minute."

Kate waited briefly, then turned and went back into the house.

What is it? Sarah asked.

I don't know. She said it was such a lovely evening. I asked her if she wanted to sit in the garden, but she said no.

What's the matter with her? Sarah asked, half concerned, half impatient.

The vapors, Kate said. "I think she'll be all right, left alone for a minute. Here I'll do that now."

What am I supposed to do?

Go back to the living room. Read the paper.

When she comes in, offer her the funnies.

Are you joking? Sarah asked.

No. I think she's just nervous or upset about something. Give her something to hide behind.

"I can't do that," Sarah said. "You read the paper."

All right. I'm sorry, darling.

It's hardly your fault," Sarah said. "I'll want to be initiated, I'll be irritated with Carol."

Kate sat down in her chair and reached for the financial page. She was half way down the mutual funds when the front door opened and closed and Mackie came back into the room.

"Funnies?" Kate asked. "Front page?"

"I always like the want ads," Mackie said, "in a different city."

Kate found them for her, and they read together until Kate got up to make another drink.

Is Sarah cooking? Mackie asked. "I thought you did."

Well, we both do," Kate said. "I just depends."

"That's nice," Mackie said, the paper firmly in front of her. "I don't like roles, and as Kate was leaving the room she added, 'but I would have thought until I saw you in the kitchen that Sarah did all the cooking."

Is she reading the funnies?" Sarah asked.

No, the want ads."

I don't even know how to make this sauce," Kate said.

You don't need that much milk," Kate said. "Drink up and I'll give you a refill."

At the dinner table, Sarah asked Mackie about the job she was going to.

I think it's going to be very good."

Mackie said, still with a strained cheerfulness. "I've lived an awfully marginal life financially since I got out of the service—part time jobs and that sort of thing. It wasn't easy to decide to move, but there isn't anything like this job for me in Los Angeles. Anyway, it was time for me to get out. You know what it's like if you live alone, whether you've got friends or not, the phone never rings. In Seattle it's going to be different, a whole new life. I'm going to have money so that I can live in an apartment, maybe even a house. No more rented rooms. I'm going to love the job. And eventually I'm going to get somebody to live with, even if I have to bar chase to do it. I hear the bars in Seattle aren't bad."

Mackie looked from Kate to Sarah as if she might know.

It sounds marvelous," Sarah said, her own voice slightly strained in politeness.

Yes, well, I hope it will be," Mackie said, the energy going out of her voice.

I'm sure it will," Kate said.

I wonder if rents are higher," Mackie said. "What would your rent be for a place like this?"

I don't really know," Kate said.

You own this house?" Mackie asked.

Well, that's different, of course. I'd never be able to do that. All those years

I didn't really make any money at all. And I'm bad with it. I do funny things with it—like, for instance, I save it around the house, not just quarters and things like that, but twenty dollar bills, so I'm never really short of money I've got. I just have to rummage around and hope it will add up to rent or whatever.

I've got to pay for it, I did buy a car, and, if you know how little I made, you'd be impressed with that. Maybe I'm better off with money when I have some.

Do you suppose she'll change her mind, that I don't remember being a kid in the service, but I was really just a kid man, and they take care of nearly everything for you anyway, and again the energy of voice faded.

I think people do change," Sarah said.

—having enough money makes a lot of difference," Kate said.

With that encouragement, Mackie started up again, faded out again, look strength from more encouragement, went on—

essentially the same things over and over again. The new job was going to be ideal. She'd find somebody to change her mind. That sounded like a contradiction, but it isn't. For instance, for a little while after I got here, I thought, it's just no good, Mackie. You can't stay here. You can't dump yourself on people you don't even know. I'm over it now, of

course. I'm perfectly comfortable now. But when you're alone, you know you're an imposition. People are tired of being alone. I think it's harder for people to go and see somebody alone than it is for them to see somebody in the hospital. You know, I got so I didn't go out for a week at a time. That's no good. Carol would preface and say there was this girl she wanted me to meet, but I couldn't just go over there and meet some girl. Some people can, but I'm not the kind of person that can just go to bed with somebody. I'm not attracted to just many people.

"Shall we have coffee in the living room?" Kate asked.

"I'll get it," Sarah said, quickly on her feet.

"Don't you want to do the dishes first?" Mackie suggested. "I'll do the dishes."

"We just stick them in the dishwasher," Kate said.

A dishwasher?

Let's have some brandy, too," Kate said, following Sarah into the kitchen.

"Isn't it a bit?" Sarah whispered.

What are we going to do?

"You're going to your study with work that has to be done. I'll cope," Kate said.

"Can you stand to?"

"Yes, love," Kate said, smiling at her. "I can stand to."

Kate took a moment's rest, however, staring down at the brandy tray. She knew that in order to listen to hours more of this nearly unforgettably lonely woman, she'd have to get quietly drunk. Sarah would have protested, in the early years. When the point of no return was reached, she'd have said, "You're not the emotional blackboard as much as Sarah did, the sell pity and envy intended to make others feel guilty. But, if you were just not to care, somebody you had to try to push down the resentment, to refuse the guilt, to understand the pain and be at least some temporary comfort. It

usually didn't do any real good. As Sarah used to point out, it could do no real harm. It's just that I feel, there but for the grace of you go."

Kate thought to Sarah, and she also thought Sarah's answer, "Rubbish." Kate picked up the tray and went into the living room where Sarah was already pouring coffee.

"Carol's put on twenty pounds in the last six months," Mackie was saying.

It's all the beer she's had. I've put on weight, too, but it's just the fact that I don't bother to eat the right things. You don't when you live by yourself. In Seattle I'm going to take it off. I bet you don't recognize me."

Kate said, turning to Kate, who made a vague protesting gesture. "Carol says I'm too choosy about people. She's not choosy enough. I just couldn't do what she does, live with this one for a few months, then with that one, and even for those few months she's got to have week-end things. She keeps talking about being realistic about sexual boredom, but, when I love somebody, it seems to me that's too important to mess about with. I don't understand how she can be so casual."

I just not like that. I've had affairs, of course, but there's no point in that for me. It doesn't mean anything. You and Carol went to college together, didn't you?"

Yes," Kate said.

Was she like that then?"

I don't really know," Kate said. "She always liked beer. Sarah, darling, hadn't you better get to your desk?"

I really must," Sarah said. "I've got work for tomorrow. Would you excuse me?"

Look, neither one of you needs to sit around with me," Mackie said. "I'm perfectly used to entertaining myself."

"Most people—they meet someone they at least like. I got pictures drawn for me by a bunch of foul minded, middle-aged men. Do you know how old I was before I did go to bed with someone? Twenty-four."

And I'm going to get off early in the morning, so you needn't worry about me. I'll just let myself out."

"I haven't got any work to do," Kate said.

"Don't you want to keep me company for a brandy or two?"

"Well, for a little while," Mackie said.

"But I should go to bed early."

"I'll not see you in the morning," Sarah said, offering her hand, "have a good trip and lots of luck with your job."

"She's a beautiful person," Mackie said, still with her hand out.

"So quiet and kind. Just to look at her, you'd think she was straight as they come, wouldn't you? I suppose I look straight, too. Men are always wanting to go to bed with me. That's the thing about living alone. They think they can just walk in and do you a favor. I hate that. I bet Sarah isn't all up tight about being queer either, is she?"

"I don't suppose she thinks about it much," Kate answered, forcing the coldness out of her voice, for, though it was a vocabulary she hated and an attitude she found both embarrassing and degrading, there was a person in her living room who required her courtesy and attention.

"I didn't mean to be personal. I think you're both very lucky and very nice."

that's all."

Sarah, in her study, could not hear what was being said in the living room, but she could follow the long rhythms of Mackie's voice, the occasional, brief, familiar tones of Kate's, for, darling Kate, she'd never, as long as she lived, give up suffering other people's life stories. And people like Mackie could always spot the victim in Kate. She might as well have a sign around her neck that said, "I try harder."

Mackie would go off untouched by it or the worse for Kate's kindness, and Kate would carry Mackie's misery around for days without knowing it wasn't her own. In retrospect, she found with a restless boy seemed a

holiday compared to this. Being yelled at through the bathroom door was one kind of insult, but privacy? Being treated as an object of sexual curiosity was another, much, much worse. Sarah really did care whether or not that boy was shot at. She was not going to miss the opportunity, that she wouldn't take a shot at Mackie herself. Well, she wasn't generous spirited. She did have weak spots. She had to be kind and just to be patient with Kate's hunger despair in the morning. Also she'd have to remember to buy more brandy because Mackie was never going for dinner on Friday, and George was as fond of brandy as Kate was.

"I cracked up," Mackie was saying. "I got a medical degree. I was really just a kid. I was eighteen when I went in, and I didn't know anything. I was always falling in love with other girls, but they were straight. The strongest word I knew was 'crush.' What they did, they put everyone they suspected into one barracks, and then they planted a couple of people as spies. I was in the casual."

How happened I know it sounds unbelievable, but I was absolutely unaware that anything was going on. I suppose I didn't want to know. I was a kind dyes anyway; they scared me. There were forty of us. All of a sudden we were all on barracks' arrest and then we were interviewed, one by one. I went before the investigation board without knowing anything. Four men questioned me for seven hours. I didn't know what they were talking about. One of them kept saying, 'You've been syringing with your army friend right in the barracks. When I told him I didn't know what he meant, he drew me a picture. Then began to cry...'

It was an old story for Mackie, told a number of times, lots of false phrases, but it was now to Kate, and she suffered the outrage of a newly.

"They didn't have any real evidence on me. There wasn't any. A lot of the kids were court martialled. I look me a year to crack up. You see, I felt so guilty even though I hadn't done anything. It's such a lousy way to find out what you could really like to do. Most of the people they meet someone they at least like. I got pictures drawn for me by a bunch of foul-minded, middle-aged men. Do you know how old I was before I did go to bed with someone? Twenty-four."

Kate poured them both more brandy. She could think of nothing to say, but she had had enough to drink so that she no longer needed occasional encouragement.

"But that's over now. It's been over for a long time," Mackie said, a tough pride coming into her voice. "And the old relationships are over, too, the punishing kind you get involved with because you feel guilty, because you think you deserve abuse. For the last four years, I've been in love with a woman you wouldn't believe..."

Listening, Kate wished she didn't believe, but it was too familiar a story not to. Why were these people so obsessed with this kind of guilt, then made ugly by it, cruel to each other? And who, relatively sane and relatively loving, would have either perspective or the need to do anything to help?

"I don't need that any more," Mackie said. "This new job... I'm going to have an apartment or maybe even a house, and I'm going to have some money."

Kate wanted to shout, "You don't just go out and find someone as if you were shopping for a car," but there was no time. Mackie was going to try to reassure herself, to sound to herself as if her life were, at last, going to be all right.

"I'm going to lose twenty pounds..."

Kate, drunk herself by now, looked at the heavy breasts, the round belly, and wanted to say, "You're lovely right now, the simple shape of desire," but she stopped. And people like Mackie did not like Mackie retell the ugly past and then make hopeful swings into the future, only to come back to doubt.

The untruths she told with most people just doesn't matter to me. I've only been really attracted to two or three people in my life. The rest is just role playing. I loved with one kid who wanted to call me

FICTION

Pictures...

Continued from page 13

"Dad, I was never so embarrassed..." Kate laughed. She couldn't help it, and Mackie laughed, too. Her mouth, so earnest with straightened teeth, was very appealing in laughter.

"I can't imagine that," Kate said. "I can't imagine you."

"But it's true, isn't that awful?" "It's hilarious," Kate said, the word slurring in her mouth.

"But I don't like dykes either. I don't like words like that," Kate said, feeling very drunk.

"It's bar talk, I guess. I don't usually get drunk in somebody's living room."

"I don't mean that," Kate said. "I just don't like them."

"But you're not... you're lovely — to look at, I mean. Carol said she always had a thing about you in college, but you never seemed interested. When I saw you at her place, I thought why are people like you always already taken and then I wondered if it was such a good idea to come here."

"The world's full of lovely people," Kate said.

"No — not the world I know, not people like you. You don't even know I know."

"Do you?"

"It began as a clumsy embrace, but they were too drunk to hesitate, embarrassed then they were lying together on the couch in a long kissing, for Kate so sweet a relief that she wanted nothing but to go on and on kissing into opening desire, the longing of body for body there was finally an answer for, brief but absolute, against all ugly and grieving loneliness. But Mackie suddenly turned her face away."

"It's never any different, is it?" she said. "What if I were Sarah?"

"You'd be in bed asleep," Kate said, desire growing as heavy in her as grief.

"And sure enough that I don't matter to you so that she can sleep? This doesn't matter to you."

"It matters very much," Kate said. "But not the way it matters to me."

"True, Kate said, and she sat up slowly."

"You're just a little bored, as Carol puts it."

"I'm sorry," Kate said.

"It's not your fault. I have no business being here. Single people are nothing but trouble. I started it. You didn't."

"Oh, shut up, love," Kate said, and she kissed Mackie on the cheek as she might have kissed a child. "Do shut up. You're drunk."

"Very," Kate said, leaning over Mackie now to rest her head on the back of the couch.

"It's not that I don't find you attractive? We're all attractive, love, every damned one of us."

"Not to me," Mackie said, and she reached up to touch Kate's throat.

"Sarah's very lucky."

"Oh, lucky woman, beloved Sarah, how the hell do I get into so situations like this? And how do I get out?"

"You'd better fall asleep where you like this," Mackie said, suddenly businesslike. "I'm going to sit here for a while. I'll turn out the lights. No, don't say anything. Just go. I'm fine. Don't worry."

"Can I," Kate began, trying to think of something to offer.

"Just go."

Kate went, not believing that she would be allowed to go so simply, but the drunken weariness left her as she climbed the stairs. She undressed in the dark, got into bed quietly, and lay still, wide awake, bitter, ashamed, bewildered.

"Darling?"

"Go back to sleep," Kate said.

"Was it awful?"

"What can you do?" Kate asked in the darkness. "What is there to do?"

"Has she gone to bed?"

"No. She's sitting down there. What am I doing here?"

"Do you want to go back down?"

"I don't know," Kate said.

"Go," Sarah said quietly. "Don't worry."

about it. I'm part Eskimo." "She's so lonely," Kate said. "And plump?" "Oh, Sarah!"

"You don't have to get mad. Go."

Kate got out of bed, put on a robe and stepped out into the hall. The downstairs hall light had been turned out. She stood at the top of the stairs, furious with Sarah, furious with Mackie, furious with herself. Plump! Somebody Mackie had lived with had called her "Dad." Kate was suddenly fighting laughter. Sarah wouldn't even think it was funny. It wasn't! But Kate was trembling with laughter, there in the dark hall.

"Darling!" Sarah said quietly, standing at the door of the bedroom.

For heaven's sake, come to bed. You're too drunk to get back down the stairs.

Somebody Mackie lived with... "Kate began but she couldn't finish. She was laughing again."

"Shhh," Sarah said. "Shhh."

Sarah held Kate, letting her cry, irritated at her drunken silliness, troubled by the real sorrow somewhere in it, wondering why Kate never would learn that the Mackies of this world have to save themselves or stay lost, wondering, too, why Kate never could admit simple desire but had to have such elaborate and painful excuses. Maybe it was just as well. God knows how many people it would be if Kate didn't have to find excuses.

"You're so silly," she said softly, turning Kate to her. "You're going to have a terrible hangover."

"She reads want ads," Kate said. "So do you... and want to answer every ad."

"Maybe somebody who can will. Maybe somebody relatively sane and relatively loving."

"And relatively good looking and relatively attractive."

"And relatively free..."

"Which you really aren't," Sarah said, endorsing Kate, saying a moment later, "Quietly, darling, quietly."

In the morning, Sarah found a note addressed to them both which said simply, "Thanks and you're welcome. Love, Dad." Why Dad? Why you're welcome? Sarcastic? Maybe not. It was hard for Sarah to agree that she had anything to thank Mackie for, but, now that she had left, perhaps Sarah could try a tumbler of orange juice for Kate that at the moment more important. That was all she could really do, love and tend the fragments of other people that lodged in Kate.

"She's gone?" Kate asked, dressed and ready for work, remarkably clear-eyed for the circumstances.

"Yes," Sarah answered, handing her the note. "Why Dad?"

"A sort of joke," Kate said.

"Why you're welcome? Is she being sarcastic?"

"Not exactly," Kate said. "She resisted the temptation to draw us a picture anyway."

"Picture?"

Kate checked the temptation to furnish the picture herself, humiliation imposed on humiliation until Mackie had become an artist as fine as her tormentors to show Kate, for instance, how smugly unlike she was, how exploring of loneliness, drunkenly groping at those lovely, large breasts.

"Kate?"

Kate shrugged and took her orange juice. Sarah wouldn't understand Kate's guilt any more than she would understand Mackie's before those picture drawing officers. What a solid barrier that was between them. Kate leaned on the kitchen counter.

"Well, all right, don't draw me a picture," Kate said.

"No, I won't," Kate agreed, and smiled. □



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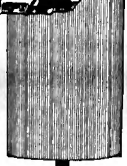
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Gays under socialism

Male Homosexuality in the German Democratic Republic

by Jim Steakley

Most of the gay liberationist writing on socialism which has appeared during the past several years has been of three sorts. One approach, exemplified by the work of Thorstad, Lauritsen, and more recently of Jonathan Katz, has presented historical information on hitherto unknown or forgotten discussions within the international socialist movement. Taking such modern classics as Marcuse's *Eros and Civilization* as its starting point, a second kind of writing has been highly theoretical and abstract, and all too often purely utopian. This tendency to speculation may in part be an attempt to compensate for the homophobic policies of some contemporary socialist organizations and regimes. Writings devoted to this last point make up a third category, and Cuba is a case in point. The forced labour camps and the discrimination of gay artists and teachers in Cuba during the 1960s have been widely discussed in gay liberation publications.

This article is intended to broaden the parameters of the discussion in a small way by presenting information on another socialist country: East Germany, or the German Democratic Republic (GDR). By approaching the subject historically, some of the shortcomings of the earlier Cuba discussion can hopefully be avoided. The Cuba debate began with a few isolated facts taken out of their social and historical context, and it ended with helpless moralizing. Particularly poignant are those reports of disillusioned members of the Venceremos Brigade and others, who used subjective impressions of a brief stay in Cuba to paint a picture of misery. Because these writers largely ignored Cuban history, their accounts have frequently appeared as anticomunist object lessons, providing the justification for libertarian and anarchist polemics.

The starting points of the regimes in Cuba and the GDR were drastically different, and this simple fact has had a direct impact upon their sexual policies. Whereas Cuba has a Catholic heritage augmented by Latin machismo, the GDR's population has a Protestant

background and inherited a fairly recent tradition of sexual emancipation movements. A national liberation movement in Cuba must be contrasted with an imposed socialist revolution "from the top" in the GDR. Finally, Cuba has the advantages and disadvantages of being an island, whereas the GDR had an open border to the capitalist West for the first twelve years of its history. Each socialist country has had to come to terms with such local peculiarities, and the degree of success has varied quite considerably.

Since North American readers are generally unacquainted with the history of the GDR, an explanatory preface is in order. Although it is common knowledge that China to choose an arbitrary example) has gone through clear historical stages, such as the Cultural Revolution or the disastrous Great Leap Forward, a similar breakdown for the GDR may elicit a few smiles. The history of this 27-year-old republic is customarily broken down into three stages, which will provide the outline for this report. The first period is actually a prehistory of sorts, for it antedates the founding of the GDR: the Antifascist-Democratic Renewal (1945-1949). The second period is known as the Transition from Capitalism to Socialism (1949-1961). The latest period (from 1961 to the present) is termed the Comprehensive Construction of Socialism.

The Antifascist-Democratic Renewal (1945-1949)

What we have termed the prehistory of the GDR was, of course, the immediate postwar period, when Germany was divided into four great territories by the conquering Allies. The area now known as the GDR was then the Soviet Occupied Zone, matched by occupied zones to the West. By mutual agreement, the four powers — the USA, France, Britain, and the USSR — embarked upon a programme of de-Nazification, intended to undo the effects of the twelve-year fascist dictatorship. In the upshot, this period also saw the proclamation of a strategic "cold" war by the USA, and it ended with the decision of the three Western powers to create a West German state, the Federal Republic, in order to halt the growth of communism. The Soviet Union, which had backed plans for the reunification of Germany, was left

holding the bag. In October of 1949, the GDR was formally proclaimed to meet the challenge of West Germany.

During this period of de-Nazification, the gay scene in the Soviet Occupied Zone was marked by a rapid recovery from the genocidally homophobic policies of German fascism. Homosexuality came out of hiding or returned from concentration camps, and gay bars began to reopen in both the East and the West. Overall, the de-Nazification programme carried out in the Soviet Occupied Zone was far more aggressive and thorough than those in the Western zones. The immediate benefit for gay people came with the repeal of Paragraph 175a, the Nazi law which had led to the arrest and imprisonment of tens, perhaps hundreds of thousands of homosexuals. This law was struck down by the Superior State Court of Halle in 1948. By contrast, it remained in effect in West Germany until 1969.

Paragraph 175a was, however, no more than an extension of Paragraph 175, part of the German criminal code promulgated in 1871. Paragraph 175 made sodomy punishable by up to four years in prison, and it remained on the books in the Soviet Occupied Zone. An only partially successful campaign against both paragraphs was conducted by Dr. Rudolf Klimmer, a distinguished psychiatrist who now lives in retirement. For many years, Dr. Klimmer, 71, was a courageous fighter against homophobic statutes and attitudes in socialist society, and his biography deserves brief attention.

As a medical student in Dresden during the Weimar Republic, Klimmer made a number of visits to Berlin to keep abreast of developments within the homosexual emancipation movement, especially Dr. Magnus Hirschfeld's Scientific-Humanitarian Committee. Klimmer was also a member of the Communist Party, as was the Committee's secretary and later chairperson, Richard Linwert. After receiving his M.D. in 1931, Klimmer planned to follow in his father's footsteps by teaching medicine. Klimmer was expelled from his university position as an assistant professor in 1933 and relegated to a post in a sanatorium by the Nazis. Klimmer was forced to hide both his political views and his sexual orientation during the twelve-year fascist dictatorship, and he married a Lesbian as part of his "inner emigration." Later, following a divorce, he left Germany by joining the merchant marine as a ship's

doctor, and he still has fond memories of layovers in Vancouver and San Francisco.

Following the defeat of the Nazis, Klimmer chose to settle in the Soviet Occupied Zone and rejoined the Communist Party. He launched a one-man campaign which aimed at repealing all laws against homosexuality, re-establishing Hirschfeld's Institute for Sexual Science, and agitating with Soviet and local authorities for the full equality of gay people. His initiatives, as indicated, met with only partial success. Although Paragraph 175a was repealed, Paragraph 175 remained. The authorities did not grant the establishment of a new Institute for Sexual Science, instead appointing Klimmer medical director of Dresden's Polyclinic, here he was able to establish the first Marriage and Sexual Counselling Centre of the Soviet Occupied Zone, which became the model for dozens of similar centres now located throughout the GDR.

Klimmer also embarked upon a career similar to Hirschfeld's, continuing his medical practice and appearing as an expert witness in numerous court cases involving homosexuals, arguing at every turn for the repeal of Paragraph 175. The thousands of letters, records, and affidavits in Dr. Klimmer's files document an unending campaign against discrimination and injustice. Overall, the Antifascist-Democratic Renewal was marked by limited gains for GDR gays. The monuments to the victims of fascism and militarism throughout the GDR occasionally — but only occasionally — refer to the fact that homosexuals were one category of victims. In the Museum of German History in the capital, Berlin, a concentration camp uniform with a pink triangle is on display — but without an explanation of what it stood for. A clinic in Oranienburg, on the outskirts of Berlin, is named in honor of Magnus Hirschfeld, memorializing him as a physician and a victim of Nazism — but not as a homosexual emancipationist. Homosexuals were generally able to return to the place in German society which they had held before Hitler's rise to power, but no further.

The Transition from Capitalism to Socialism (1949-1961)

With the formal founding of the GDR in 1949, the cold war hostilities between socialism and capitalism intensified and

Jim Steakley is the author of *The Homosexual Emancipation Movement in Germany*, which first appeared as a series in *The Body Politic*. He recently returned from a seven-month stay as an exchange student in the GDR.

entered a period of chronic crisis. The West used every means at its disposal to destroy the GDR, ranging from economic sabotage to CIA subversion. About one-tenth of the GDR's population—mostly upper- and middle-class professionals—opted to emigrate to the West. Although no studies have been made, it is likely that homosexuals were statistically overrepresented among those who chose to emigrate. This brain drain was matched in seriousness by smuggling across the open border between the two states. By subsidizing the costs of food, rents, and basic commodities, the GDR held living expenses at their 1945 level (which they continue to have today). Faced with costs five to ten times higher at home, many West Germans did all of their shopping in the GDR, particularly in Berlin. Thus the GDR made relatively slow economic and social advances during this period, which was closed in 1961 by the construction of the tragic wall necessary to avert the border between the German states.

The gay scenes in both countries were generally similar during these years. Gays could choose to go to a variety of bars on either side of the border, although GDR gays often felt disadvantaged in the West because their clothing was shabbier, less "American," while the price of drinks seemed astronomically high. And Western gays were usually somewhat at ease in the GDR as well. Allowing for the difference in population (at 17 million, the GDR has only about 30 percent of the West's population), the GDR matched the West in terms of subcultural institutions such as dance bars, steam baths, access to homophile periodicals, and so on. West Germany was scarcely a haven for homosexuals during these years. Ruled by the Christian-Democratic Party (the name tells it all), the federal government was adamantly opposed to law reform which might improve the situation of gay people, and local authorities were extremely intolerant of the gay subculture. Police entrapment and raids on bars and baths, unheard of in the GDR, were common in the West. A handful of West Germans who were in contact with the Swiss and Dutch gay movements established underground organizations, and they were quite properly concerned about their mailing lists falling into the hands of the police. In a low-key way, they urged legal reform throughout these years.

Similar moves for law reform in the GDR were continued by Dr. Rudolf Klimmer, who agitated openly among the governmental bodies on both the national and provincial levels. In 1951, the legislature of Saxony voted to repeal Paragraph 175 in that province. The national government quickly made its position known: criminal code provisions could not be altered by individual provinces, and Paragraph 175 was restored in Saxony. In protest, Dr. Klimmer resigned his party membership. He has remained outside the party since, which has limited his effectiveness in promoting reform.

With some success, Klimmer set out to win the support of prominent GDR citizens for the campaign. His efforts were strongly backed by the GDR's then Minister of Justice, Hilde Benjamin, who urged repeal of Paragraph 175 in the country's leading legal journals. There was (and still is) a high degree of acceptance of homosexuals within the cultural sector of the GDR, but the GDR's then Minister of Culture, the poet Johannes R. Becher, refused to take a public stand on law reform. This was particularly disappointing in light of the fact that Becher's homosexuality was common knowledge: scandal-mongering West German journalists gave front-page coverage to his relationship with a contemporary writer. Klimmer did, however, receive the support of numerous other agencies and individuals, including one of the GDR's most famous writers, Ludwig Renn, a party veteran whose novels frequently turn on gay themes. Renn, who is 87, spoke out publicly in defense

of homosexuals in the 1950s and '60s, and only declines to do so now because of his advanced age.

Klimmer's efforts during this period were rewarded by the judicial decision in 1957 to discontinue prosecutions on the basis of Paragraph 175 except in cases involving assault, coercion, or minors. This move may have been influenced by the Soviet Union's Twentieth Party Congress (1956), which initiated the de-Stalinization process in the Soviet Union and other socialist countries. It was apparently recognized that the criminalization of sodomy was a juridical artifact of the Stalin period, for the Soviet law had been promulgated in 1934. Thus Paragraph 175 provisionally remained on the books but was enforced only in certain cases. A number of court decisions handed down during these years reveal that the government was actually inclined to dismiss cases involving minors if the defendant could demonstrate that he was having a beneficial and educative influence upon the younger male. Some judges even entrusted orphans and juvenile delinquents as wards to their lovers.

Most GDR publications on homosexuals during this period were nonetheless quite negative. One sex education

num opus in 1958. This book, *Die Homosexualität*, must be regarded as a worthy successor to Magnus Hirschfeld's monumental study of 1914. Divided into two sections, which treat the biological and sociological aspects of homosexuality respectively, Klimmer's book presents an exhaustive and occasionally pedantic survey of all previous research on the subject before moving to its own conclusions. According to Klimmer, homosexual acts may be distinguished from heterosexual ones only in respect to their sex object selection; all other differences are the result of social discrimination. The book concludes with a direct appeal for the elimination of Paragraph 175 and other forms of discrimination.

Klimmer offered the book to virtually every publisher in the GDR only to receive rejection slips. (Hirschfeld, too, had great trouble in finding a publisher for his book *J. Turning to its last resort, Klimmer finally found a publisher in Hamburg, West Germany. As a result, he was called on the carpet by the GDR Ministry of the Interior, which at that time had to approve all manuscripts which were to be published in the West. Heated exchanges followed, but there were no further repercussions. Klimmer's book, incidentally, is now in print in its third, expanded edition.*

Playgirl it ain't, but the readership of *Das Magazin*, a GDR monthly, were delighted when this picture appeared in the February 1975 issue. One letter writer identified himself as a hairdresser, chastized the editors for not going "all the way," in any case, prudishness is on its way out in GDR society.



Known to gay libertarians as the "Raf" Mann, Dr. Günter Dürner believes that he has discovered the chemical key to sexual orientation.



Gay libertarians in Berlin, the capital of the GDR. Dr. Rudolf Klimmer (2nd from right) and Jim Stealey (right).

book published in 1956, for example, stated that this "deviance" could either be the result of hormonal imbalance (too guile) or the outcome of "cleanness" and heterosexual "overstimulation" (guilt). This was an obvious throwback to early views on homosexuality, such as those propagated by Krafft-Ebing. The peculiar emphasis upon cleanliness and the preposterous notion that homosexuality could be cured by "hard work, athletics, etc." reflected the larger GDR program of intensive labor to keep the state from floundering economically. The work became the therapy of choice for an astonishing range of maladies during the 1950s. Even worse, such sex education looks at times ideologically the issue by labeling homosexuality a bourgeois deviance, remarking that it was particularly common among the "pleasure-seeking offspring of wealthy families and social elements from other classes." Such vulgar manifestations of cold war thinking have mercifully disappeared from more recent writings.

To counter such homophobic misinformation, Klimmer published his mag-

upwards of 50,000 has a gay bar. Dresden and Leipzig have foot saunas, and Berlin has such, as well as a steam bath. These institutions are much like those in any small North American city: the patrons are stragglers during the day, but gradually withdraw in the evening and are replaced by an all-gay crowd. There may be a steady turnover in the staff, but the patronage remains the same. Friction, when it occurs, is handled by a homophobic manager was assigned to a gay bar, but such managers generally request a transfer after a short time.

Since the construction of the border wall, GDR gays who once travelled to the West now vacation in other socialist cities (Prague and Budapest are their favorites) and play host to visitors from the West. There are particularly strong ties between the leather fraternities in the two German states, and GDR gays listen with envious fascination to reports of the latest Western fancies—newly designed rooming bars and dance places that are cropping up in the largest cities. They hope that similar developments may come about in the GDR if the government carries through plans now being discussed under which bars and restaurants would operate on a long-term basis to independent managers. In that event, it is certain that gay people will staff some bars and work to create an intimate atmosphere.

Perhaps because of the restricted bar scene, the gay population of the GDR appears to have a greater tendency to form long-lasting couple relationships than do West Germans. For the matter, North American homosexuals. The durability of such relationships may also reflect the relative lack of anomie and competitiveness in socialist society, yet the prevalence of gay couples is all the more striking in light of the fact that at 50 percent and still climbing, the GDR's divorce rate is the highest in the world. Although it deserves a more detailed analysis, GDR citizens properly interpret the divorce rate as an index of women's emancipation rather than social collapse. In any case, the gay couples are seldom burdened by the ideology of pure monogamy, and affairs on the side as well as casual sexual encounters are standard. Parks, beaches (where nude bathing is widespread), and other public places have never been the focus of police entrapment, and arrests for public indecency are virtually unknown.

The legal situation of GDR gays improved considerably in 1968 with the elimination of Paragraph 175. The culmination of Dr. Klimmer's twenty-year campaign. Part of an overall criminal code reform, this measure placed the GDR on the same progressive level as Hungary, Poland, and Czechoslovakia, which also decriminalized sodomy in the mid-1960s. GDR gays continue to complain, however, because they are subjected to discrimination by the terms of Paragraphs 150 and 151, which penalize the "sexual abuse" of children and minors, respectively. Although the criminal code provides for a uniform age of consent, heterosexual offenders can be sentenced for up to two years, while a homosexual offender can be sentenced for up to three. Dr. Klimmer regards it as his greatest success that these paragraphs explicitly contain a provision that homosexual acts are suspended in favor of probation or court practice shows that this option has been widely adopted in cases which do not involve assault or coercion.

An important question remains: the legal situation of GDR gays has changed for the better, but what about the climate of public opinion? Unfortunately, there are no public opinion surveys to compare with those made in West Germany, where two-thirds of the majority of the population either "tolerates" or fully "accepts" homosexuality. It is a cliché that the population of the GDR is half Saxon, half Prussian, and the Prussians are generally more rigid and prudish than West German ethnics. On the other hand, the recent Kinsey Institute study suggests that the per-

FEATURES

sonal adjustment of homosexuals is independent of the degree of social tolerance. One realistic area of inquiry is the degree of discrimination in such areas as housing and employment.

Gays have long been dissatisfied by the GDR's governmental housing agency, which assigns space on the basis of family size and makes it virtually impossible for a bachelor to rent more than a studio apartment. Housing is still at a premium in the GDR, and it was only in 1975 that Berlin, for example, attained the per-capita level of housing which it had prior to World War II. In order to keep the country from sinking below its current zero population growth, the government makes no bones about rewarding childbirth, and while abortion and contraceptives are freely available, premarital sex and unmarried motherhood are promoted in pop songs. The housing pinch has limited gays in the kind of housekeeping arrangements they can make with friends or lovers, but they are optimistic that the GDR's ongoing, high-priority construction programme will open new options within the next decade. For the time being, the law that rent cannot exceed ten percent of an individual's income does not keep GDR citizens from complaining about cramped

quarters.

In the area of employment, homosexuals are occasionally fired by a homophobic superior. But gays have successfully argued their cases in special GDR workers' courts and had their jobs restored with back pay. In a country with the right (not the obligation) to work and a serious labor shortage, job performance has become the sole criterion for hiring and firing. Within the educational system, even those pedophiles who have run afoul of the law rarely lose their jobs; instead, they are placed on probation and quietly transferred to another school district. Incidentally, all males in the GDR are subject to the draft for eighteen months of military service, and homosexuality is grounds for neither non-induction nor discharge.

There is particular interest in the question of how homosexuality reflects on party membership. Party members are expected to be of unimpeachable moral character and a model to other citizens of the GDR, and any comrade who is guilty of a crime can expect to be dropped immediately. While this does not include such misdemeanors as a traffic violation, prosecutions under the "sexual abuse" articles of the criminal code are regarded as serious



Monuments to the victims of Fascism, like this one at the site of the Sachsenhausen concentration camp, are located throughout the GDR. That homosexuals made up one category of victims, the "pink triangles" (note the triangle motif in the stonework), is mentioned only rarely. Gay liberationists place wreaths at some of these monuments on August 8, the day of liberation.

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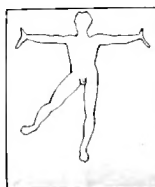
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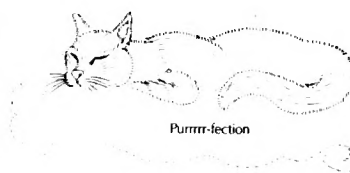
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FEATURES

Continued from page 17

offenses, and both gay and straight party members have been dropped on these grounds. Procedurally, comrades can be stripped of party membership by the vote of their local cadre, the smallest party unit which is usually organized around workplace, appeals can be taken to two higher levels. Gays who avoid conflict with the law can confidently expect to remain within the party, although the degree of tolerance varies from one cadre to the next. Gays in the cultural sector, for example, have brought their lovers to social functions without any repercussions, while factory workers are more reluctant to so indicate their homosexuality. Party members who are involved in the gay liberation movement — and there are a number — have experienced no difficulties with their cadres.

The gay movement in the GDR began with a round of private discussions in the spring of 1972, when Berliners became acquainted with the emergence of the current West German gay liberation movement. The GDR movement now has adherents in several cities, among which Berlin and Leipzig lay a leading role. In 1973, the most active group named itself 'Homosexuelle Interessengemeinschaft Berlin (HIB), which can be translated roughly as the 'Berlin Group to Advance the Interests of Homosexuals.' Unlike most gay organizations in West Germany, the HIB is largely made up of workers and professional people rather than students. Lesbian-feminist separatism has not manifested itself in the GDR, and a number of women attend the HIB's weekly meetings. Attendance at the HIB's most recent dance was put at 170, but the group has an activist core of only about 30 people. At present, leadership of the HIB is entrusted to a steering committee made up of two party members and one non-member.

Although the HIB waited until 1976 to apply for official government recognition, it by no means had an underground status during its first four years. During its first year, the group decided, after prolonged debate to approach the Ministry of Health to see if the government would provide a public meeting place. The HIB delegation angrily withdrew after a psychiatrist offered to help set up weekly meetings — for group therapy. The group also contacted the national labour union, the FDGB, in its search for a public meeting place. The FDGB was unable to provide rooms but urged the HIB to continue its search, noting that gays had legitimate concerns and should not be required to continue meeting in private homes. Protests were recently lodged with the Berlin police concerning the lack of protection for gay citizens who were being terrorized by queerbashers, and the HIB got a positive response. The group also intervened when one of Berlin's gay bars was closed in 1975. Protests to municipal authorities brought assurances that the measure was not intentionally anti-gay but part of a larger urban renewal programme designed to enhance the city's 'cosmopolitan character' which would soon lead to the opening of several new bars 'for every taste.'

A new civil code was put in effect at the beginning of 1976 which enabled the HIB to apply for official recognition. If the lengthy application materials which have been submitted are approved, the HIB will be able to distribute its own publications, have access to the public media, and most importantly, rent a storefront for use as a meeting place and community centre. With government funding, the HIB would like to expand its counselling services and conduct a larger educational campaign. For the time being, the HIB's activities are focused on weekly meetings usually devoted to a discussion or presentation and a range of social activities. The most successful forum which the HIB has arranged to date was formally sponsored by the Urania Society, a public education agency. Under its auspices, Dr. Peter G. Klemm's lecture

on 'Sex Roles in Socialist Society' drew a capacity crowd of 500 — perhaps one-third of them gay — on June 1, 1976.

Dr. Klemm's lecture and the ensuing discussion represented a landmark in the current scientific debate on the status of homosexuals within GDR society. Klemm, a psychologist and sex counsellor, is committed against the work of Dr. Gunter Dörner, a hormone researcher at the Charité Hospital in Berlin. Known to the HIB as 'Rat Man,' Dörner is infamous for his narrow view of his endocrinological research and believes that he has discovered the key to sexual orientation. In laboratory experiments, he has been able to engineer sexual behaviour by injecting pregnant rats with hormones early in the gestation period. Depending upon the injection, he has been able to produce litters of entirely 'homosexual' or entirely 'heterosexual' rats. Dörner's experiments raise the spectre of pregnant women being tested for 'normality' and given booster shots if the results indicate that the fetus is 'homosexual.' (Incidentally, Klemm, who knows Dörner personally, states that Dörner is basically uninterested in sexuality and only makes his extravagant claims in order to receive research funds.)

Dr. Klemm criticizes Dörner for drawing conclusions about human sexuality based on research with animals, noting that human psychology is a far more complex to be seen as an analogue. He also challenges Dörner on the very desirability of manipulating sexual behaviour. In a 1975 article which appeared in *Far Out*, the women's magazine with the largest circulation in the GDR, Klemm argued:

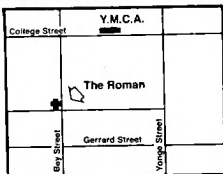
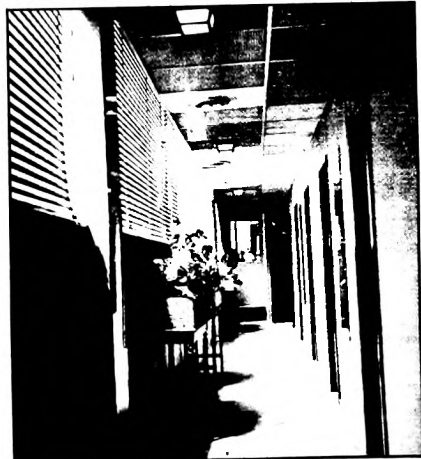
It is one of many human achievements to have librated sexuality from its function as biological reproduction and to have made it into an independent source of pleasure and life enrichment. Once we have acknowledged this and accepted the fundamentally human, and therefore social, function of sexuality, we must also grant that the source of pleasure cannot be set by biological criteria; the 'wrong' taste in pleasure cannot be declared a 'sickness' in need of treatment. Homosexual butler only in an intolerant milieu! Homosexuality is a form of 'deviance' only in terms of traditional sex-role concepts! Any halfway imaginative heterosexual couple deviates from the 'natural' — e.g., the sexual behaviour of rats — just as much as a homosexual couple. It is therefore quite proper to doubt whether the problem of bi-, homo- or hyposexuality can actually be solved with a shot of hormones in the fourth month of pregnancy, or even should be. Changes in the traditional concept of sex roles are early the more correct and above all the humane approach, and these remarks are intended as a contribution to that goal.

Dr. Klemm's views are cited at length here as a sample of the progressive psychological standpoint which is becoming increasingly influential in the GDR. It is perhaps significant that the founding of the gay movement has come since 1971, when the government announced that the GDR had achieved the level of a 'developed socialist society' and could now begin to lay the groundwork for the transition to communism. Not just experts but gay people from all walks of life are playing a role in the broad, democratic discussion of the socialist personality and sexuality, feminism, and the future of the family. It would be foolish to try to predict the future, but the present status of gay people in the GDR is captured to some extent in a joke now making the rounds. It is cast in the stock form of a query to Radio Erwin, whose always begins its answers with the phrase 'In principle...' and then proceeds to give the party line on some particular problem. Question: 'Is it true that Peter Tschikowsky was a homosexual?' Radio Erwin: 'In principle, it is true, but that's not the only reason we honour him.' □

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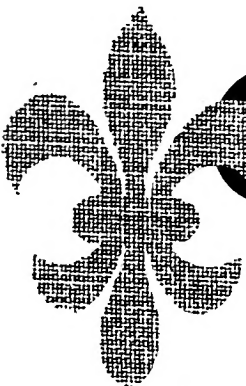
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Quebec

Five years of the movement

by Ron Dayman

It was early September. The summer was over. The conference was almost over. After the turbulence of other issues, the unanimous vote on this one seemed strangely placid.

We recognize that the gay movement does develop differently in various places. It is for Quebecers' sake to determine the particular form of the Quebec gay rights struggle.

Such was the resolution adopted by the Fourth Annual Gay Conference in September, 1976, and endorsed shortly afterwards by the National Gay Rights Coalition. Most English Canada gay organizations voted for it, one might fairly speculate, because it seemed like the "correct" or "progressive" thing to do. Not because they understand the Quebec situation. It also seemed a way to appease a Quebec delegation obviously disgruntled by the overwhelmingly unilingual English bias of the gathering — despite its billing as a conference "for Canada and Quebec."

The Quebecers themselves, however, seemed little more clear on the special status of the Quebec gay movement than their English Canada counterparts. This was evident when, at the outset of the Conference, a Quebec caucus — the first ever — had been called, for a comprehensive discussion of French Canada's particularity had occurred anywhere, not even in Quebec. The reaction of the Quebecers delegates to the anglophone domination of the conference launched them heading into just such a discussion.

Thus, while everyone seems to agree that the situation of Quebecers gays is particular, no one — least of all the Quebecers themselves — has yet defined that particularity. In this article I hope to contribute to the definition through an analysis of the history of the Quebec gay movement in its first five years.

Initially, "the Quebec gay movement" as a label must be defined. It is, first, a movement restricted to two cities: Montreal and Quebec City. For apart from a few seminars at the University of Sherbrooke and a few inroads by Gays of Ottawa into Hull, the movement remains in these two metropolitan centres. But then, these two centres now contain nearly half the province's six million people.

For this article, the label will refer primarily to the gay male movement in Quebec, as elsewhere lesbians have felt the need to organize independently — and have been active in doing so. In Montreal particularly. The first auto-

mous lesbian organizations in the country were established here. Montreal is the site of the only lesbian publication in Canada, *Long Time Coming*, and of the first two lesbian conferences. So I leave it to Quebec lesbians to unearth this rich and varied history.

It would, further, be more accurate to speak of Quebec gay movements in the plural. The broad unity of Canadian gay organizations as expressed in the establishment of the National Gay Rights Coalition has yet to emerge in Quebec. If solidarity has been a major focus of the Canadian movement, one must say that the history of the Quebec gay movement has been one of division and polarities. Two of these predominate: a linguistic and cultural polarity, and a polarity of ideologies.

Quebec: The polarities

Neither of these, of course, is restricted to the gay movement. As social realities they touch every area of Quebec society — and, inevitably, the gay movement as well.

The English-French division has been widely discussed in the Canadian media, though too often from an anglophone bias which emphasizes a confrontation between English Canada and French Quebec. Fair more relevant is the situation within Quebec itself. Here an English speaking minority of approximately 20% of the population control most of the power and money in the province. As a result, the 80% French-speaking majority has suffered economic, cultural, and linguistic oppression.

The movement for Quebec independence reflects this reality. While one would exaggerate to say that all Quebecers are independentists, Quebec nationalist sentiment is certainly widespread to the point that even the more conservative parties have been forced to heed it.

A more recent polarity in Quebec society is largely ideological in nature. This has resulted from the shift away from a rural-based, patriarchal and Catholic dominated society to an industrialized, polyethnic, urban society. The shift has occurred gradually since the thirties but has particularly accelerated in the last fifteen years with the so-called "Quiet Revolution." Of particular importance during this period was the Church's loss of control of government, education, and social institutions.

The Catholic rural values almost universally shared in the past have come under heavy re-evaluation in the process. As a result, a marked polarity

Quebec gay organizations: an acronymic guide

FLH	Front de libération homosexuelle	Founded in: early 1971
CHAL	Centre homophile d'aide et de libération	January 1973
GAY, later Gay McGill		Fall 1972
GMA/AHM	Gay Montreal Association/ Association homophile de Montréal	January 1974
	Montreal Gay Women	1973
CHUM	Montreal Community Church	December 1973
CHAP	Centre homophile urbain de Montréal	January 1974
CHAR/ GCAR	Groupe homosexuel d'action politique	April 1975
	Comité homosexuel anti-repression	
	Gay Coalition Against Repression	May 1976
ADGO	Association pour les droits des gale(s) du Québec	October 1976

has emerged. At one pole is the traditional value system shared by rural Quebecers and the more recent immigrants to the city. At the other is that of the urban dweller, who more often than not is a member of an exploited working class.

This is the polarity which grants to Quebec the most conservative (and anti-gay) party in the country — the Creditistes — and the most militant workers' movement as well.

These two polarities, the cultural and the ideological, most differentiate Quebec society from English Canada. There, a more homogeneous linguistic, cultural, and ideological situation prevails.

The gay movement

As in Quebec society in general, anglophones have disproportionately dominated the visible gay movement, especially in Montreal. Several factors may account for this: a privileged economic situation, closer cultural links with the U.S. and English Canada where the gay movement was first established, a higher percentage of anglophones in Montreal than generally in the province. Whatever the reason for this disproportion, it seems also to exist in the women's and lesbian movements. A closer look, however, reveals that there have been very separate English and French gay movements. In fact, the first gay organizations in Quebec were established by francophone gays.

First attempts

In October 1970 a new alternative publication in pocket book format appeared in Montreal. Entitled *Montreal*, this publication was the mouthpiece for the Quebecers counter-culture movement. Several gays were among its staff. Translations of American gay liberation articles

appeared in its first two issues: the third issue (in February 1971)

included an article calling for a gay liberation front in Montreal. Early that year *Mainmies* members initiated meetings which eventually led to the establishment of the Front de libération homosexuelle (FLH). By July 1 they organized a major gay contingent in an anti-confereration demonstration — a first intervention which considerably surpassed the other demonstrators, and provoked considerable anti-gay sentiment.

Unfortunately, the FLH, like most early gay liberation groups in North America, was never able to define its aims. Because it was the only group around it attracted a wide diversity of gays with widely differing ideologies. Its more progressive members, including the founders, eventually dropped out — in November, 1971. From that date on the group was essentially service-oriented and social. It incorporated itself and established a gay drop-in centre. Despite — or perhaps because of — a large membership, no specific direction was ever chosen.

On June 17 the FLH opened its new centre with a dance. In the early morning hours, police raided the centre and arrested fifty persons — for being found in an establishment selling liquor without a permit. Although charges were eventually dropped for technical reasons, the harassment had created such a fearful atmosphere that gays were unwilling to return. By the fall of 1972, the FLH folded. Montreal's first gay group was thus destroyed by a force which gays would feel again and again — police repression. But cooperating with this destruction was the lack, within the FLH, of a clear and unified direction.

It was over a year later before a predominantly francophone gay group would reappear in Montreal, but in Quebec City, a few months after the demise of the FLH, a similar organization emerged. In January 1973,

several gays and members of Tel-aid, the city's distress line, set up the Centre homophile d'aide et de libération (CHAL). By spring, the group had incorporated and negotiated a centre in the basement of a Franciscan church. Like the FLH, CHAL had a varied purpose and membership. Social, service, and political orientations were represented in the group. Ambiguously the young organization offered to hold the first pan-Canadian conference in October, 1973. Over eighty delegates attended from across Canada. The proceedings were dominated by lengthy organizational reports and procedural motions, but delegates were very interested to witness the divisions that were surfacing in CHAL. Its leadership was hardly homogeneous, and a dissident group appeared at the conference to protest that they had been excluded from it. The dissidents claimed that CHAL did not represent all Quebec City gays, an important development to which I will return later. It was clear that CHAL, like the FLH, had no unified perspective.

English gays organize

Just as the FLH was closing its doors, a new gay group was opening doors in Montreal. Anglophone gays were emerging from their closets. The initiative came — as would prove to be typical elsewhere in English Canada — from the academic community.

During 1971-72 three McGill University instructors, Bruce Garside, John Southin, and Linda Page-Hollander, initiated a very popular seminar on sexism which revolved largely around gay liberation themes. By the fall of 1972 this evolved into a university organization initially known as GAY, and within a year as Gay McGill. As the McGill Daily put it in September 22, 1972, McGill, like Montreal itself has considerable gay potential, where now we find only timid, privileged, sexist, closeted — in a word, oppressed homosexuals.

In its early stages Gay McGill concentrated on study groups, consciousness raising, and discussion. But because it attracted anglophone members of the wider gay community, consideration was soon given to offering community services. A telephone line was begun by Christmas 1972. "Gayline," as the service was called, would soon become a well-known information source and tap-line. The organization brought in speakers such as George Hislop and Pat Murphy of CHAT (Toronto) and Franklin Kameney of the Mattachine Society (Washington, D.C.) to link with the anglophone gay movement were established from the beginning. On November 18, Gay McGill held the first of many very successful dances, attracting five hundred people. Regular coverage was obtained in the university newspaper, and on November 24 a gay supplement appeared.

Enthusiasm was high among Gay McGill members that first year. For many members, nonetheless, it was evident that the group was too insular. Related in the English gay ghetto around McGill it could not serve the majority of the gay community. The result was two separate organizing projects: a gay drop-in centre and a community bookstore.

In October 1973, several Gay McGill members, including Bruce Garside, John Southin, and Will Aiken, established the Androgyny Bookstore in downtown Montreal. The store offered gay liberation, feminist, and non-sexist children's literature. Since its opening, the bookstore has acted as a gay information centre as well as offered a wide selection of books. Now in its third year, it has contributed an important measure of continuity to what has been a very discontinuous movement.

However, it has remained essentially anglophone, offering English books and predominantly anglophone volunteer staff.

At about the same time, several other McGill Gays, led by Tony Farebrother, were setting up a Gay Drop-in Centre. It opened on June 27, 1973, and offered a variety of services, social functions, counselling, a library. When the centre

obtained control of the lucrative Gay McGill dances, its prosperity was assured. Members hoped that it would end the isolation which had plagued francophone gays who existed at the time, but control of the centre remained essentially with anglophones.

The centre's early success led to an ambitious project of expansion. Members envisaged an umbrella organization which would finance and oversee all gay liberation activities in the city. The McGill dances, by this time the largest regular gay dance in the world, with up to two thousand in attendance, would provide ample funds.



Denise Goyette

In January 1974 this new organization was born: the Gay Montreal Association/Association homophile de Montréal (GMA/AHM). Hopes were high. Women and men, francophones and anglophones were to be included.

But this was the very idealism that would eventually destroy the organization. Totally removed from the experience of the FLH, this group made the same kind of mistakes, only worse — for it attempted to draw in both women and francophones under its control. The experiment could result only in division, not unity.

Gay Montreal was, it was clear from early on that they were outnumbered in an early meeting they walked out, objecting to English chauvinism. That Gay Montreal was to be an Anglophone organization was formalized when, in May 1974, it moved back to the McGill gay ghetto, thus abandoning all but the shallowest pretence of serving the French community.

Montreal lesbians, for their part, had initially organized as the women's committee of Gay McGill. In 1973 they established an autonomous lesbian group, Montreal Gay Women, and the country's first lesbian journal, Long Time Coming. After conflicts led them to withdraw the license from the McGill dances, they had been meeting, they considered joining forces with the men and sharing in the funding from Gay Montreal.

A variety of activities were sporadically undertaken. Gayline, a drop-in, a coffee house, a counselling project sponsored under an \$8000 Opportunities For Youth grant in the summer of 1974, a newsletter (the Gay-zette), a civil liberties committee, and, of course, the ever lucrative McGill dances. The Association had become Canada's largest and richest gay organization.

But collapse was at hand. In May 1975, the Quebec Liquor Board decided to withdraw the license from the McGill dances for technical reasons, a severe financial blow for an organization which was already suffering from division and atrophy. Gay Montreal moved to its new Montreal west downtown. They abandoned their large centre to rent a more modest one. The membership had shrunk and

only limited services could be offered. Further internal division eventually caused its final demise in the spring of 1976. One of the most ambitious projects ever undertaken in the Canadian gay movement thus came to an end, destroyed by its own internal contradictions — and help from the Liquor Board.

Beyond Gay Montreal

Its demise has not, however, been vain. Recent developments show that Montreal's anglophone gays have learned several important lessons from it. They have come, first, to realize the importance of establishing groups with clearly defined directions — a lesson their Canadian counterparts had learned long before. Since the disintegration of Gay Montreal, a variety of English groups have sprung up, each with specific goals and each addressing itself to specific needs. Organized lesbians have gone their own way.



Bruce Garside

Second, these groups have realized that they cannot serve the interests of the francophone majority, since the interests of the two populations are not the same. Québécois gays must do it themselves.

It has finally, then, been realized that there is strength in diversification. Quebec gays are far too heterogeneous ever to be served by a single gay group. Here are some examples of this development:

— Gay McGill, dormant for several years, has been revitalized as a university group.

An English gay newspaper, Gay Times, was established in April 1975 though it is now defunct.

A Gay Jewish discussion group was established in November 1974 to meet the special needs of Jewish gays.

A gay counselling project organized in September 1975 under the auspices of the Family Services Association, a sympathetic social service agency, has begun to provide competent services to the anglophone community: a gayline, individual and group counselling, C-logs, foster children's project, gay youth group, educational, and so on — using professional gay staff and gay volunteers.

A gay information line known as Gay-Info has been initiated by the last members of Gay Montreal.

The Montreal Community Church was established in December 1973.

Polarities

That was the English situation. But what had been happening to francophones during this period? As indicated earlier, the FLH in Montreal had died in the fall of 1972, and CHAL in Quebec City seemed deeply divided in mid-1973.

These early groups, reflecting the

ideological polarities in Quebec society generally, were torn by deep ideological conflicts. The attempt to ignore these polarities had resulted in an internal strife which incapacitated both organizations.

But francophone gays had learned a lesson also. Since 1973 these divisions have been recognized more clearly in the organization of Quebec gay life. Two distinct movements, one representing conservative gays and one progressive gays, have developed. The movement raised a well-discussed level, has been the more successful.

Already before the national conference in the fall of 1973, the FLH in Montreal had prepared a list of demands. Two dissidents who denounced CHAL as too conservative were evidence for this.

Shortly after that conference, the few progressive members remaining in CHAL left. From then on, both leadership and membership were conservative. Under the strong leadership of Denise Goyette, one of its original founders, CHAL developed a large and faithful membership, both male and female. Energies were channelled into social functions and counselling. The group lowered its public profile and became introspective. Goyette, in fact, set up a separate phone line and counselling service called the Service d'entraide pour homophiles à Québec. Interestingly, CHAL has maintained close links with the Académie, a Paris-based French homophile organization very similar to it. In May 1976, CHAL organized a colloquium with André Baudry, long-time president of the French group, as the guest speaker.

January 1974 saw the establishment of a Montreal organization which closely resembles CHAL. Known as the Centre homophile urbain de Montréal (CHUM), it had similarly conservative leadership and membership. Among the activities offered at CHUM's centre have been pastoral-style counselling, social functions, a Catholic religious service, and an Alcoholics Anonymous group. In many ways ideological cousins, CHAL and CHUM for a time even published a joint newsletter, *Chalum*. Always on the fringe in nature, CHUM has recently taken the first step in this direction and become a chapter of the Church of the Beloved Disciple, a New York gay church, under the direction of Lionel Quesny, the group's founder.

Thus both CHAL and CHUM remain essentially conservative in their perspective. They call for integration of gays into society without "rocking the boat." Both have kept very low profiles, even in the gay community. This formula has been highly successful in terms of attracting members and financial support. Thus, while more militant Québécois gays have remained largely unorganized, CHUM and CHAL have become strong and ongoing forces.

The strength and the weaknesses of their approach were both demonstrated in the attempt to achieve human rights protection for gays. Early in 1974 Robert Bourassa's Liberal government announced the introduction of a Quebec Human Rights Charter. Quebec was one of the last provinces without human rights legislation. Its law, based on the Napoleonic Code, had never incorporated the North American concept of civil rights.

The time was opportune for gays to press for inclusion of homosexual protections in the Charter, as gays had done in other parts of North America. The task fell, by default, on the somewhat unwilling shoulders of the more conservative forces in the Quebec gay movement. Anglophone gays and the more progressive francophones were insufficiently organized to undertake the campaign. An informal working committee of CHUM, CHAL, and several independent gays was established to press for inclusion of "sexual orientation" in the new code. Under the name of the Human Rights Committee, the campaign was led by a law student at Laval University, Roger Bellemare.

CHAL, CHUM, and Gay Montreal prepared well-documented briefs which dwelt on the legal arguments for gay civil rights protection. A well-organized lobbying effort was undertaken as the campaign's major effort. Letters of

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support from major unions, religious groups, and civil liberties organizations were solicited — and obtained. It was an intensive lobbying program, but one that was to remain behind-the-scenes. The lobbyists assumed that the Liberal Party would more favourably receive such an approach. Their optimism was high that Jérôme Choquette, Liberal Justice Minister at the time, would agree to the proposed amendment to Bill 50 (Choquette, by the by, had largely been responsible for the implementation of the War Measures Act in 1970).

On January 23, 1975, the alliance appeared before the Justice Committee of the National Assembly, an historic first appearance by the gay movement before any Canadian legislative body. Denise Goyette, Roger Belemare, and Luc Dore, a Montreal gay psychologist previously involved in the early FLH, acted as spokespersons. Their appearance was very successful. Media coverage was widespread and favourable. The most striking effect of their presentation was the vocal support issued by Robert Burns, Parti Québécois houseleader. Eventually Burns, using the very arguments of the gay movement, would introduce an amendment to include "sexual orientation" in the code. This was another important precedent. The representatives left their presentation assured of success. Choquette had promised to consider the amendment.

However, on June 25, Choquette announced his final decision: the Liberal caucus was opposed to the amendment.

Quebec society, he said, was not ready for such legal sanctions for homosexuals. With the support of the Crédiétés, the Liberals defeated the PO amendment. The Charter was adopted on July 7 without legal protection for gays.

Thus the most intensive lobbying campaign ever undertaken by the gay movement in Canada had failed. This was an important lesson for Quebec gay activists: lobbying alone was an inadequate strategy. The end result was

failure on the legislative front and minimal publicity for the cause of gay rights. But the lesson was lost on the alliance; in disbanding, they attributed their failure to inadequate lobbying of the Liberal caucus.

The Human Rights Charter itself did not become operative until June 28, 1976. Since then, the Human Rights Commission has refused to take up the case of Stuart Russell, the gay activist who was fired from his job with COJO, the body which organized the Olympic games, in June, 1976. (See TBP Issue 26)



At the first gay conference in Quebec City in 1973, a group of radical gays gathered outside the conference to protest the conservative politics of CHAL.

Progressive forces

Several attempts have been made to organize more progressive Québécois gays. That this has met with little success in the past has been attributed to the prevalent preoccupation with the independence movement. Many gays have directed their energies to cultural, economic, and linguistic — rather than to sexual — liberation. There is a high percentage of gays among independence-ists and among the writers and artists who have forged, in the last fifteen years, Quebec's new cultural identity. For them, independence for Quebec will have to arrive before other social movements can become a priority. All too often their gay identity is relegated to a secondary role for the sake of the Québécois cause.

The separatist movement has, in fact, been less than sympathetic to the gay movement. As early as the October 1970 crisis, the FLQ cell which kidnapped

Pierre Laporte had deprecatingly referred to Pierre Trudeau as "Trudeau, la tapette" (Trudeau, the queer). The gay contingent in the 1971 anti-consecration march was jeered. More recently, however, Robert Burns has supported gay rights and two PQ candidates in the recent Quebec elections. Lise Bourgeois-Lescarreau and Lise Payette, actively sought gay votes.

The first progressive attempt to organize Québécois gays had been the early FLH, but when the group became too broad and diffuse the progressive founders had departed. In late 1973 the dissident faction in CHAL attempted, without success, to establish an organization in Quebec City. A third such attempt came in early 1974 when francophones who had left the Gay Montreal Association tried to establish a Front homosexuel Québécois de libération. But this attempt too proved abortive.

One of the members of the early FLH and this later abortive organization was Jean LeDerrif, French-born businessman turned writer. He had published two books on gay liberation, the first two positive books on gays to be published anywhere in Canada or Quebec. The first, *Homosexualité? Et pourquoi pas!* (1973), was an introduction to the gay world for the young homosexual coming out. The second, *Homme Libre* (early 1974), offered a more theoretical analysis of gay liberation themes from a progressive viewpoint. These books were milestones, but had no direct impact on the development of a movement in Quebec.

A more recent attempt to initiate a militant francophone gay organization was the establishment of the Groupe homosexuel d'action politique (GHAP). A group of gays began meeting in April 1975 to organize a gay contingent in the Montreal May Day march. This first action attracted early and led to the formation of GHAP, a gay organization with an anti-capitalist perspective. During late 1975 and early 1976, the group attempted to develop a gay Marxist ideology emphasizing the links between workers, women, and gays — as groups who are all economically oppressed.

However, GHAP was never able to transform its theory into action, aside from occasional contingents in workers' and women's marches. It has recently dissolved.

Progressive forces in the Quebec gay movement have thus made several attempts to organize but have not yet succeeded in formulating an activist programme. Theoretical discussion has yet to lead to a concrete strategy. It has been a movement in search of a catalysing issue.



Jean LeDerrif

Police repression

The issue finally came, in conjunction with the 1976 Olympics. A campaign of anti-gay repression mobilized forces which had, for too long, been flourishing in their theories.

Montreal police have long been noted for their anti-gay attitudes. As recently as the late 1960s, gays were arrested for close dancing. Prior to the 1967 World's Fair, Expo '67, police had embarked on a clean-up campaign against Montreal gay bars. Mayor Jean Drapeau, who has held the office since 1954, had been voted in on a campaign to clean up "sin city."

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This morality mandate has often been directed toward gays. It is not coincidental that the death of both the F.H. and Gay Montreal can be partly attributed to government repression. Civil liberties and social services have been severely restrained in all sectors during the two decades of Orphee's regime. Yet gay bars, coincidentally enough, have flourished under Mafia protection during that same period. The large number of commercial gay bars has in fact killed Montreal gays into believing that they

vulnerable targets. Thirty-five persons were arrested as loud-ins in a bawdy-house in a raid on the Aquarius Sauna, and this trumped-up charge would be used time and time again. January 1976, thirty-five arrested at the Club Baths. May 1976, eighty-five charged at the Neptune Sauna, the same month, twenty-one more in a second raid on the Club Baths. In addition there were several raids on less openly gay baths. During the same period there were literally hundreds of cases of police harassment of gay bars involving minor infractions. This intensification of police repression was immediately seen as a pre-Olympic clean-up campaign.

But the campaign was not met with silence. As early as the first raid there were calls for action against this repression. *Gay Times*, the English-language news journal, was originated in April 1975 specifically to inform the gay community of the police action and to press for organized reaction. Reaction came — but not until May 1976.

That was the month of the major raids, and these raids along with outrageously biased news reports in the straight press, provoked a usually apathetic gay community into action. Action centered around the Comité homosexuel anti-repression/Gay Coalition Against Repression (CHAR-GCAR). This coalition of gays from all sectors led to a march through downtown Montreal on June 19. Three hundred people participated in Quebec's first gay demonstration. (See TBP, Issue 25)

CHAR has recently developed into the Association pour les droits des gais/les de Québec (ADGG), the first gay civil rights organization in the province. Through its political orientation and French language policy, the Association addresses itself to progressive francophone gays (see news story, p. 4, this issue).

Along with the parallel emergence of a French language gay newspaper, *Gay Montréal*, suggests that the movement has finally come of age in

Quebec. *Gay Montréal*, a commercial biweekly, provides an essential, though often unsatisfactory tool for the movement's growth — a gay press. Apart from a few short-lived efforts — *Le Tiers* in 1972 and *Le Gai Québec* in 1975, there has been no real French language gay press. Numerous exploitative tabloids such as *Bisexual* and *Omnibus* have appeared, but these have done little towards developing a gay consciousness in Quebec. No publication has yet emerged to play a role analogous to that which *The Body Politic* has played in developing a united gay movement in English Canada over the last five years.

Thus a half-decade after the first gay organization in Quebec was established, the movement appears finally to be on the verge of becoming an organized force. A wide variety of groups exists, at last, to serve the diversified needs of Quebec gays. It has taken five years to realize the need for autonomous organizations serving the different interests produced by Quebec's different political, anglophone and francophone, political and non-political gays.

How does one observe, then, the fifth anniversary of the gay movement in Quebec? Perhaps less by rejecting over past accomplishments than by anticipating the emergence of a strong movement in the near future, a gay movement which will recognize the particular diversity of Quebec society. □

Ron Dayman currently lives in Montreal where he teaches English as a Second Language. He has been involved in the Fronte homosexuel de l'action révolutionnaire (France), the Gay Alliance Toward Equality (Toronto), Gays of d'Ontario and is now executive president of the new Montreal group, the Association pour les droits des gais/les de Québec.

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CHAR demonstration against police repression in Montreal, June 1976.

have a great deal of freedom. But they have come recently to learn that even this ghetto is not safe from police repression when the city administration deems repression necessary.

In February 1975 the approaching Olympic games once again provided the pretext for a campaign against the gay community. The four gay saunas in the city were selected as the most

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Continued from page 2
but don't take part.

And then there is your sexism — not as shallowly disguised as is usually the case. Your slander of Natalie LaRocche reads like *The National Enquirer* — with mysterious women running around a pushy lesbian Marxist bulldozing things. What has happened in your vendetta against LaRocche is really an attack on all lesbians. Through her you have lashed out at the lesbians who dared to call things as they saw them. And despite your factual (in terms of context) misrepresentation of sister Chase's critique of the gay and women's movements, I found her speech to be heroic and frank more than I can say for most of the men who responded to it.

Throughout the history of the gay movement, critical participants have often been told to sit down, shut up, and quit rocking the boat. The boatrockers, however, like TBP, have spearheaded the real victories. Respectability and caution will not, in itself, build a movement. If one does not take hold of events, they will take hold of you. Gay liberation struggle has given us a glimpse of renewed society possible. The presumption that you have all the answers, complete and, yes, packaged to sell, is as potentially dangerous and divisive as openly playing by the rules of those who oppress us. The RMG is not that pompous. And the soothsayers, like your lead story writer, who pretend to have it all really have very little.

Criticism and debate is our life-blood — a big part of what we are. But when was the last time you read *Old Mole* or an RMG statement? Perhaps you need to read the other viewpoint, like Chase's speech, rather than selective quotes. Perhaps you need to get out of a selective male intellectual ghetto in Toronto and find out what's happening elsewhere on the continent, give a little coverage to the massive movement in San Francisco, for example.

Walter Davis
Winnipeg

Out but lonely

I'm lonely!!!

Three years ago, when I thought I was straight, I wasn't lonely. All my straight friends thought I was fun, but now that I am coming out, it's no longer fun to have me around. I can't be trusted. The boys won't stay over night anymore, lest they be raped. I'm hung up on a straight kid I can't kid around any more, the days of wrestling on the grass or in bed are gone (I might get the urge while holding him in a bear hug).

All these fun things I used to do when I thought I was straight, are all gone. No more skinny dipping with the guys. Doves are absolutely out. Cruising up the Trent with a sweet young thing is out. And camping is definitely out. They're all out. And the jokes. "A girl can fuck, and fuck and fuck, and never be called a tramp, but suck one cock." Or the questions, "How long have you been gay?" My standard cocky answer: "Oh, about three weeks!" Well, ah, what's it like to be um, ah, gay? "Oh, it's great! People line up to talk to me. I have so many friends. Parties every night. My parents think I'm the perfect son. My brothers now trust me with their wives, but not their sons." Then the inevitable: "Well, ah, what, a what, ah do you do in bed?" "Well, I've been picking horse shoes, but it's a little noisy."

Even guys are jumping on the bandwagon. Like when I met a friend I thought was straight at a gay dance club, and he asked "Hey, what are you doing here?" "Dumb. What other answer is there." "I was purse snatching, and I ducked in here to dump the cops." Or "I didn't know you were gay." "Frankly I not. I just have this great urge to make out with guys." Or my employer, "I'm sorry, we're phasing out your line of work. Now don't get me wrong, it's not because you're not normal." Or my Mom, "Why aren't you married yet? All your brothers are married and have normal children." "But Mom, I am married, and I think Paul's pregnant." Or my dad, "How could you do this to your mother and I? Turning queer..." "Well

really Dad it's easy, first you spot a sweet young thing, then you go up to him."

It's no fun coming out, and to date it's no fun being gay. I'm tired of being lonely. Any suggestions???

P. Hodgson
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Simple. From simple.

Far from simple.

A Movement in Transition

by Dolores Klatch

As you can see, academia to me was a wonderful place to hide from the vulgarities of the real world.

Stage three occurred when I finally acknowledged that it was I who wanted to be in that leather-lined study, not tiptoeing around it, like a passive moron. But I never acted on this fantasies have a tendency to crumble when confronted.

So I became, in essence, a frustrated academic — in the sense of being a frustrated singer or actor, not, of course, in the sense of being an academic who is frustrated in the milieu.

That's all of you.

Now, I never gave much thought to the nitty-gritty aspects of such a life, those daily coping problems you all know about. No, there I was, out in the mass media, working for newspapers and magazines, being knocked in the teeth by rampant sexism and classism, being debilitated by anti-gay prejudice, all the while slipping for comfort into the academic fantasy, into the world of the mind, the intellect, where only truths are spoken — and spoken of so sensitively. Where identities were centered on one's head, one's accomplishments, one's research, one's ability to teach — and not on one's genitalia.

I held tight to this fantasy because it was simply too frightening to acknowledge that nowhere in this world did there exist — to borrow Alma Routsong's words — A Place for Us. Absurdly, naively, I thought that place was academia. It was my vision of utopia — a safe, supportive place to live one's years in dignity, in The Pursuit of Knowledge. Here are the facts, how can you possibly hold onto prejudice when here, before you, are the facts.

And funny, even now, having come to full realization that for gay women, and for gay men, there is no safe place in this world, the very longing for a safe place is in itself totally wrongheaded and totally counter-revolutionary — nonetheless, I am still wishful. Fight it as I may, I still occasionally — when it all becomes too much — want to struggle with my Professor of Greek and want to hear her recite some of Sappho's words, perhaps these:

If you will come I shall put out new pillows for you to rest on.

Simple as that.

But of course we all know that being gay in academia is far from simple, and we all know that the conflicts surrounding gay issues, and not only in terms of academic life, are also far from simple.

A few weeks ago I had dinner with a woman who is on the faculty of an East Coast women's college. She was extremely excited about something she had

been piecing together in the bowels of the Bibliotheque Nationale in Paris. She had discovered the existence of a secret lesbian society in 18th century France — full of prominent women of the day, some of whom had created literature — and wanted to share her enthusiasm with someone. She said she had no colleagues with whom she could talk about this. And later, when I asked if she would publish these findings, she said, oh no, her field was too small, everyone knew everyone. She couldn't possibly — well, maybe someday, under a pen name.

My thoughts wandered to all the older closeted women I know. Wonderful women, women of accomplishment, who argue that it is impossible for them to come out. I am sad for them, for the fact that they are not free. I am sad for us. We could use their help. Under circumstances such as these, simplicity vanishes.

Another young woman and I — she is a staunch feminist and an emerging lesbian — were talking the other night. When I mentioned a gay man I know and described him as a feminist, she said "Bullshit. There's no such thing." And again my thoughts wandered and settled on one of my best friends, the gay man to whom I dedicated my book on lesbianism, which, incidentally, in some circles, is considered so politically incorrect that it negates the whole book. Anyway, when I thought of Allyn, I said, "there was a feminist man, or if you can't accept this, at least a non-sexist being."

"Allyn was the first gay person I ever knew. Many years ago, when I first realized I was gay, it was Allyn who helped me to welcome the fact with great shops of joy, just as he had accepted his homosexuality with great gusto. In those days, the 1950s, when role models all seemed to be dead (having lived for a brief period in Paris in the 1920s), Allyn was a terrific inspiration — not only for me, but for many others, both women and men. Allyn was an open painter. My god, I thought, I could be an open dyke in many ways. Allyn was responsible for my writing *Woman Plus Woman*."

At any rate, after my feminist friend and I talked a while more, she tempered her Bullshit statement and said, "Well, o.k., maybe there are feminist men, but what they really are are arch masochists."

I thought about that for a while and concluded: simple? Not in the least.

Then there's an acquaintance of mine who is active on the Susan Saxe Defense Committee. She runs around saying, "Capitalism is the enemy. The bar-cade." And again my thoughts wander. I remember as a kid getting up every Sunday morning and while my playmates went to Sunday school (an experience of

which I knew nothing), my father and I went from door to door passing out Socialist Labor Party leaflets. At meetings and conventions I stood up tall next to Dad and sang the Internationale in full voice. And loved it. At the dinner table I asked kid questions: "Daddy, if there is no money, come-the-revolution, how will we buy things?" "With scrip," said Dad, "everyone will be issued enough scrip to cover their needs." "Oh," I said, "like Monopoly." "Not quite," he said. Nonetheless, it all sounded just fine to me.

But later, when I asked for piano lessons, Dad, a wonderful man, but a totally blinded Marxist, said, "No, dear, music lessons divert class thinking." (I still cringe when I think of this.) So Mom and I did a cloak-and-dagger number, sneaking out whenever the Metropolitan Opera visited our town in the hinterlands, saying we were going to visit one of Mom's lady friends.

And later still, on a more serious note, when I was living in Yugoslavia, a socialist state, I met Milovan Djilas — the dissident writer — during one of his brief periods when he wasn't in prison for his thoughts. I saw a man who continued his dissent, a man old before his time, prison pace, knowing that each word that he wrote — pointing out the shortcomings, the corrupt aspects of the regime — each word meant another week, another month, another year in prison. In an utopian socialist state prison.

Yet, to this day, I see alongside Djilas's pale face, the tremendous and joyful worth of socialism.

Simple? No.

Then there is the woman who wrote to me after a speech I had given, a speech in which I took exception to a lesbian/feminist action that I thought was wrong-headed. The audience had had many men in it. This woman wrote to me: "As feminists, we feel that criticizing women in front of men is uncool — even if the facts are true or the opinions valid."

This, to me, is scary. Neither the women involved in the dissenting action nor I, expressing my dissent of their dissenting action, had before us the vision of a dank Yugoslav prison. However, those words, "Even if the facts are true," have the acid smell of totalitarianism.

And yet, when confronting sexist beings, one must indeed think twice about giving them what they consider additional fuel.

Again, no simplicity.

Which brings me to subjects such as paedophilia, S & M, transsexuals, those and a few things to me. I do not understand them. And I dare say I am not alone.

Yet, are they not realities? Apparently they are. Perhaps we should think of

Through its articles on gay women and men in Cuba, Argentina, West Germany, and Mexico, *The Body Politic* has encouraged attention to the differences which gay organizations face in differing social contexts. This issue adds to that list articles on Quebec, East Germany, and — in a somewhat more personal mode — the United States.

Dolores Klatch, who gave this address before the Gay Academic Union in New York in November 1975, is the author of *Woman Plus Woman — Attitudes Towards Lesbianism*. She is now completing a feminist-oriented study of rural women in the United States between the Civil War and the turn of the century.

Academia, to me, has always been a fantasy world, a never-never land.

In the old days, when I was dead — in other words, before I realized I was gay — my fantasy was to marry a Professor, who wore a soft tweed jacket and smoked wonderfully smelling pipes. How safe, I thought, how warm (there was always a fireplace in this fantasy). He would be in his study surrounded by lots of leather-bound books, and I would be tiptoeing around the house bringing him little snacks and smelling hot chocolate — gently kissing the top of his salt and pepper head — gently, so as not to disturb all those brains at work.

That was stage one.

After I became alive — that is, after I turned my life toward women, I still had the fantasy. There she would be, in our house, in her study, an extremely sensitive woman. A Professor of Greek (she always looked a little like Edith Hamilton). I would hug her, in her soft tweed jacket, and when she finished working she would bring to bed one of her leather volumes and read to me — what else? — Sappho's poems in the original Greek.



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FEATURES

Simple...

Continued from page 26

these words of Colette: "Look for a long time at what pleases you, and longer still at what pains you." Any fear or even disgust some of us may feel must be held in abeyance. We can only know what we know about such things and then either accept or reject or criticize from a firm foundation of fact. Do we garden-vanity homosexuals not ask exactly this from the medical profession? We know certain truths, to not deal openly with them is obviously counter-revolutionary. Just think for a quick moment of the centuries when plain old homosexuality, even monogamy, was considered a crime, swept away, deposited in the sensational pages of Krafft-Ebing, in volumes that were to be sold only to those in the medical profession. How can we, who have been victims, at least, of these laws be victims, themselves, as victims?

Yes, for me it's a long way from that simple book-lined fantasy study with its neat little ghetto atmosphere.

Where things seemed so very simple

It's been almost seven years since Stonewall — that folkloric number of years, seven, that has always heralded reassessment of the past and planning for the future. For those of us concerned with gay issues it appears to me that we are going through a transitional stage, that a second wave is in the making. What form it will take, what vision of the future each of us harbors, well, I, for one, have no idea.

Yes, I do think there are feminist men — sometimes. No, I can't cope with paedophilia, yes, I accept that it must be dealt with. Yes, I do think capitalism is evil; no, I don't think socialism (as we've seen it) is the answer. Yes, I do respect those older lesbians who stay closeted; no, I'm not in the least happy about it. And so on throughout the list of issues.

All I really know at this point is that I am going to continue to try to do the only thing I know how to do — to chip away, no matter the infinitesimal impact, at the mass psyche, with words written for mass consumption. That, for what it is worth, is my contribution, amidst my admitted confusion. Other contributions, small and solid, or earthshaking, add to the snowball and strengthen the rock of its centre.

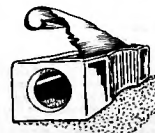
Perhaps before long a glorious collective vision of our future course will emerge. But perhaps not. In fact, undoubtedly not. Transitional phases are not characterized by their clear-cut thrusts. Foment, turmoil, shaggy ends, dead ends, possibilities — that's where I think we are. One does hope that we are doing away with the heavy baggage of non-productive thought.

There is a togetherness, as the French say, *au fond*, but our movement is not monolithic. The thoughts that are emerging from it point in a dozen directions. If it is to stay alive, if it is not to self-destruct, it simply must encompass all this diversity.

In ending, I go back for a moment to my wistful fantasy, to my Greek professor who looks like Edith Hamilton. But this time, when she's reciting one of Sophocles' poems she picks this one, simple — and yet not simple in the least.

Day in, day out
I hunger and
I struggle.

So do we all. And so shall we continue
to do so. In whatever way we see. ☐



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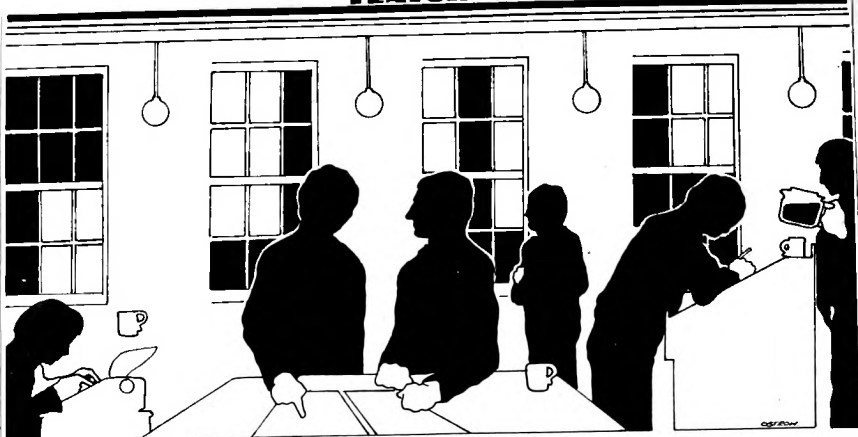
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FEATURES



Five years of The Body Politic

Why?

Tantalizing glimpses from
a reasonable distance

by Michael Riordon

One of them is on the phone. (The caller, gay, has been fired from his restaurant job. A story here, a cause célèbre? Hard to say. The probing for details begins...) Two collective members are juggling layout, page 1 of *Our Image*. Nothing fits. One is making coffee, did anyone get milk? No. Another clatters out a story under a shaded light, all he needs is a hat shoved back, with PRESS stuck in the band. Two are arguing about a move, one hales it without reservation, the other thought it flawed but worthwhile — which of them will review it or can someone else do it? One is editing a news story, something about a Human Rights Commission statement, looking out the window into night for a fresh way of saying the officials are debarring our rights, on and on and on. Another member of the collective rushes in, breathless (up five flights), one of the baths wants a full-page ad! The artwork is an Irving (if you like that sort of thing) composition of male muscle, tasteful enough in execution but isn't it sexist? Oh sh! if they refuse to change it \$300 and vital prints are at stake. Meanwhile, someone has to go for milk.

The *Body Politic* was born five years ago in the wild heat and ferment of Canada's first gay upheavals — the first demonstrations in Ottawa and at the CBC, the first trial to Parliament, the first public action against police entrapment in parks. It was to give for the first time a voice to gay people across the country. Brave new world. Issue #1 cost \$350, all from donations, no ads. None of us had worked on so much as a school paper. Everyone sold the paper on the streets and in the bars — gay liberation! gay liberation paper! 25¢! A former collective member.

There's no better fire-test of your principles, believe me! The bar owners, as soon as they caught on, threw them out. But #1 made its costs back. The *Body Politic* collective estimates that this issue, #29, with its special price, 10¢, and its subscription, professional newsstand distribution (13 national distributors takes several thousand copies), the British Columbia distributor gets the paper into the interior, which is unusual, and the New York City distributor presumably gets it into the stores, which isn't to be sneezed at plus that endlessly continuing advertising revenue (not without that nasty \$300 ad sales) will pay for itself too. Just. You've come a long way,

baby? At the same time, the Community Page in #1 listed 15 gay groups in 6 communities, now it approaches 80 in more than 22, so something must be happening.

Problem to write a history of The *Body Politic*, one of those gushy anniversary pieces. But this paper is a very human enterprise, limited to the abilities and spirit of the people who make it. The writer is no historian, not a member of the collective. And how the hell do you portray a collective present, much less a collective past? Like photographing a river. Especially when some of the members are determined we shouldn't blow our own trumpet. Well then.

In 1971, The *Body Politic* shared a backyard shed with Glad Day Books. Later the paper moved to a basement, then to share a storefront (Gordon's Stereo and TV Sales still shows through) with the Gay Alliance Toward Equality. Last year it moved, alone, to the top of 24 Duncan Street, a long narrow space, light from tall windows, a little chilly, nicely lived up, one end with a fat old chair and plants, the rest desks, files (including the Canadian Gay Archives — where else to put them?), layout tables and a wonderful beany ceiling. The days there are filled with the functions of making a paper and running an office. Subscriptions, renewal notices come up twice as fast now that the BP is monthly — the collective member responsible wants to get back some of the expired (wouldn't it be a better word?) subscribers, and contemplates sample copies to prospective readers. It will have to go through the collective, of course, cost is a factor. (The Free List

was drastically reduced about a year ago, all sorts of people used to get free copies.) Classifieds must be sorted, typed, set, accounted, drawers and forwarding kept up-to-date — the pick-up service was eliminated but some people still ask for it — some ads rejected (the things some people want). Correspondence — the mailbox fills each day, submissions, ads and replies, bills, attacks, arguments and compliments. Phone calls — where's there a good leather bar? Counseling calls, thank goodness, can now be referred to Toronto Area Gays. A caller is annoyed by a book review in the last issue, no, he hasn't read the book, but *Our Image* isn't just to announce things, to tell you what to see and what not to read, it's to build and share a general gay critical perception. Yes, yes, but why are you always so negative? And so on.

The paper was taken seriously from the beginning, sometimes more so by its enemies than by its friends. #5 included the article "Of Men and Little Boys", an approach to society's oppression of "Outrage", about John Roedstad's indeterminate (as long as the authorities want) sentence as a "dangerous sexual offender". This time both Toronto's heavenly bodies, The Star and The Sun turned purple editorially. The *Body Politic* responded with a special issue, free, headed "The Star Sells Hate" detailing a pattern of bigotry, refused ads, news blackouts, interference and slander. Volunteer distributors came as close to covering Toronto with it as anything gay has ever done. The Monthly Squad swept #18 from the stands and threatened to do the office, all because of a comic strip.

(Send for your back issues today, only 75¢ while they last.) After the paper's latest attempt to express the incredibly difficult struggle that faces young gay people, the manager of a baths yawned: "Why do you keep printing those articles about fucking little boys? What can you do? But that's history, of a sort."

The collective that makes The *Body Politic* has had forty-four members in five years, maximum at any one time twelve, minimum five. Nine made this issue. No one is left now from the first, the last survivor left after #26 to teach and work on his thesis. There were women in the beginning, and a woman for several issues this year. She moved to Montreal. Two people remain from the second issue. Jeard Moldenhauer, from whose head The *Body Politic* idea and original impetus are generally acknowledged to have sprung, left the collective after #14. "Funding energy is usually quite different from sustaining energy, it can be quite economic. We had a martyr psychology which isn't workable anymore. The test of an organization is whether it lives after the founding force is removed." Ken Popert (news editor, works in an antiquarian bookstore for the time being). "It's dangerous to rely on one person for a whole function or responsibility, but it happens." The newest member, Paul Trollp, law student, joined at #27.

The paper has one paid staff person, Merv Walker, if you can call \$300 a month paid, the rest of the collective work at a variety of steady or intermittent livelihoods, unemployment insurance from time to time, and the paper absorbs as much of the rest of their lives as they will allow, or more. Merv: "After each issue comes out Gerry (Gerald Hannon) has his job in the same antiquarian bookstore, Dora Hood's, which somehow seems to deserve a mention in this portrait, now he works full-time on the paper! sweeps the floor, and I go to the baths." Michael Lynch, who teaches English at University of Toronto: "I had to work full-time on every issue as for this one I'd go batty with inactivity for all the other things I want to do full-time!" Gary Ostrom, illustrator and film animator: "The BP becomes increasingly prominent in my work life. I'd like it to be more so. But not everything."

Someone in a bar inquired a little acidity of David Gibson (whose contract designing brochures for provincial parks

Five years...

Continued from page 27

is up next spring. "You think about these things (the paper, gay liberation, etc.) an awful lot, don't you?" It can play havoc with your social life, with your life in general. Ed Jackson works as a historical researcher in education. In 1973 he took a leave-of-absence from the collective, perhaps for good. It was for himself. Time to read, to integrate what I was reading, to develop political consciousness. You just don't have time for any of that. But it was also a critical juncture in the paper's collective ethos and direction, ominous at the time but in hindsight not atypical. —It stake was hard vs. soft line, not towards the oppressor but toward the reader. There's never been disagreement in the collective about the necessity or rightness of making waves, but how *bold* they should be is another matter entirely. Ed Jackson was back in six months.

Subscriptions are mailed by hand (no other publication our size still does it this way, why are we doing it??); bundles delivered by hand to local outlets in borrowed cars. The stores take 16% out from the normal 50¢ price, the distributor takes 3% — thus, ironically, the more readers you want, the less revenue you can expect. In any case, like the only gay bar in a small city, the BP is providing for a lot of very different people. As the numbers increase, the pay of any publication, so does the dilemma — who are they? We often feel that we're sending the paper out into a vacuum. Letters to the Editor give clues, for that it may be expanded. A collective member has just taken it on as a specific responsibility, it has always been one of those things that fell between people and got done at the last minute by whoever. Two other members of the collective are disturbed by the

editing of letters. "We're cutting gay people expressing themselves. That's hard enough to come by already. We should print in full or at least ask permission to cut." There isn't time or space. "There has to be, we have to make it."

Ed Jackson: "We started as excited activists talking to other excited activists, and we bypassed or even alienated many others by sounding like arrogant intellectuals preaching the word, what was good for gay people, but you have to be sure people are listening if you want to talk to them." You tend to be less excited, anyway, after fighting five years for the same things. Someone at a party (a good source of reader and non-reader reaction, if you're sober)

The paper isn't as radical as it used to be, it's got old-shoe comfortability. A bit of a cold shower for people who've bearded *The Star*, *The Sun*, and the *Morality Squad* — pursued, the critic confessed it was the look, somehow, that was different. "We've always had to overcome the prejudice of people who wouldn't even look at the paper because it was put out by crazy radicals!" It is. The first government grant came through the year, \$1500 (monthly operating budget is \$2000), fraught with the same anxieties as advertising: what if we get dependent on them so they can bargain compromises in the paper?

The paper was given a facelift at #20, and readership increased sharply. David Gibson: "But there's a real limit to how far you can push the package without diluting the contents. I'd be willing to sacrifice numbers to win and work with more selective readers." Ken Poppert: "Increasing the size or frequency of issues means more functions and responsibilities are inevitably routinized. I'm afraid of the consequences of that." Paul Trollope: "The paper should explore the part of gay people in the struggle for a socialist movement without rhetoric, jargon or easy assumptions, it mustn't become closed to any progressive views. What about anarchists?"

Two loyal readers told a former

member of the collective: "Yes, of course we read it, we keep it on top of the john." That's liberation, it used to be crossword puzzles or, *The Reader's Digest*.

member of the collective: "Yes, of course we read it, we keep it on top of the john." That's liberation, it used to be crossword puzzles, or *The Reader's Digest*.

Monday nights, 8 p.m. more or less, the collective members gather from jobs, supper, Karate, cleaning house, selling ads, changing a bicycle tire, talking with a lesbian mother who might just might write an article for the paper, arguing with a landlord etc. Robert Trow still does a lot of work for the paper, but I just got tired of the meetings, and of having Monday nights sewn up for as far as I could see. They do go on.

Submissions are considered (The BP already has a form rejection slip as nice as any) and voted on — we try for consensus but fall back on majority vote — business matters, the accounting is getting out of hand, does anyone know a volunteer, possibly yes — and issues.

Issues. More time is spent than you'd believe. Here you have half-a-dozen to a dozen different backgrounds, contacts, experiences, ways of seeing, thinking and acting. And each of these is most of the time in flux. My perception of lesbian-feminist consciousness has changed enormously in the past year. I'm encountering very different people now, my circle of friends has changed. Michael Lynch: "I've always preferred to work alone, but this group delves into issues more profoundly and carefully than any I've ever known, and I need that." Gary Ostrom: "There's tension,

there's a lot of disagreement and criticism, but there's a remarkable level of courtesy through it all."

That full-page ad for the baths represents the tip of just one of an ocean of peridus icebergs. "The bigger we get the more we rely on selling ourselves, the more we become a consumer item, the more we turn our readers into consumers." Paul Trollope: "We need more time to mull over the really basic issues, like advertising our meetings get used up with immediate administrative matters." Collective members have left, not only to do other things in the movement or in their own lives. Two said, independently of each other, close variations of: "I felt increasingly isolated. The effort of trying to swing the whole collective or even a majority to my point of view, though I could sometimes do it, became too much." One said: "It's like leaving a relationship with a lover."

Another: "It was the major crisis of my adult life. It was my life." It seems to be a major crisis whether you leave or stay. Nothing is automatic. Everything has to be done without the machinery of a large corporate paper, without wire services, legions of secretaries, lawyers to keep you this side of libel, accountants to speak softly with the tax collector, fleets of trucks, lunches with MP's, your own press (even your own typesetting equipment is minimum \$11,000 and that's do-it-yourself) without a bar next door for disillusioned reporters, an advertising department as big as a

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FEATURES

government, or easy to follow editorial directives filtering down from the executive suite. Everything has to be done by hand, retail from scratch, on the cheap, by an actual person, and usually done again for each issue. That's the source of our life, without it we'd just be emulating a sick straight paper. But you can get worn down to just doing your duty, going through the motions. "We should be making a more organized push for volunteers. Volunteers come and go there have been over 100, some came and stayed, responsibility for commitment and consistency can only rest with the collective."

The BP didn't start as a newspaper, but as a journal — it still calls itself that officially, though everyone seems to call it the paper — the news function has grown and been built gradually over the five years. Correspondents, formally designated and responsible for regions are new this year — seven in Canada, one in (at all places) Australia. A reader "Why were there stories in the last issue about New Zealand and Australia and nothing about the US elections?"

Collective members. "Because we have limited space and there are dozens of gay news outlets in the US. What US elections?" "Because we have more in common in situation, experience and direction with Australia and New Zealand." "We should have more news from more and farther places (farther than Australia?). We do have a tendency to be insular." The BP is the only viable competitor to *The Advocate*. "A struggle to the death for the minds of the people? (Laughter) 'What's so funny?'"

Most of the news to date has come from groups and organizations that know how to make themselves heard. Gerald Hannon. "News of individuals seems to be increasing. Outrage has to be stronger than fear or apathy. And there has to be a feeling you can be heard, that you might have some effect, even in sharing with other gay people." "We need more correspondents, to draw out the stories we never hear about now."

Are you listening out there?

Dreams

To work full-time on the paper, to stop draining off my time, energy and ability into straight work. Five of them said something to that effect. "At least for the next two years," one said.

The paper's lack of solidity and permanence conceals a sometimes very tenuous life — we need a more secure base, how long will people continue devoting so much of their lives to the paper without tangible reward or without an outlet for their ambitions? "Enough people and financial resources to allow leaves of absence when needed for renewal and growth." To travel more, talk to more people, to push the paper more outside the urban core, to speak more directly to more people's lives.

To bring out more writers. The right kind of fiction's always been hard to find — that connected with reality in a productive way — but people who have learned to suspect the didactic approach, to resist being lectured at, can often be better moved by fiction than by anything else. *The Body Politic* prints fiction for the first time in this issue.

We're a recognized voice in the community now, the gay community and the general one — we should use that to consolidate, to pull together a lot of disparate energies of individuals and groups to form our real source of power. Most papers reflect more than direct.

We need to direct more. We could do it. "More investigative reporting — people with the time and ability to make contacts, to follow up leads, to cut through silence, official and personal. The closest we've come is the Olympic crackdown story, a composite from many sources in several communities. It's incredibly time-consuming."

"More research, historical and contemporary, of interest to gay people — by commissioning more original work." "Greater technical proficiency — until very recently we've done everything by trial and error." "A more radical socialist perspective." "More pages." Dreams?

Watch closely for future developments. □

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— Patrick Pacheco
After Dark



COMMUNITY PAGE

GAY PENSIONERS inquiries invited. Back Haring, Box 400000 Honolulu, Hawaii 96915 INTERNATIONAL COVERAGE

GENUINE INTERNATIONAL FRIENDS Gay men and women in Wales would like to correspond with gay people in Canada. Write C.H.E. Swanson, c/o Lesbian Group P.O. Box 19, Port Talbot, S. Wales, Great Britain

MAKE FRIENDS throughout Canada and the U.S. Join GAY-MATES, a pen pal club for gay men. For free info write: 505, Dept. B, P.O. Box 3043, Saskatoon, Saskatchewan, Canada.

PRISONER AND ACTIVIST under severe harassment. I need support and a friend willing to share some sunshine. I welcome letters from gay brothers in Canada. I'm 30, 5'6", black hair, olive complexion, 150 lbs. Am interested in most things you can think of. John Gabe 88076-132, P.O. Box 1000, U.S. prison, Michigan Island, WA 98308, USA

PRISONER 41, 5'8", 130 lbs, red-dish blond hair, hazel eyes, not bad looking. Would like to hear from any of you on the outside. Paul de Polist, Drawer A, Alascadero CA 93422, USA

CONFINED in Chillicothe Correctional Institution serving a term for robbery. I'm 32, Black, 170 lbs, 6'1", enjoy most sports. I'd like to establish a friendship with a few people before I'm paroled. Would like to correspond with any and all. Frederick Bolton, 136-201, Box 5500, Chillicothe, Ohio 45601, USA

IT'S A SAD and lonely feeling when you get no mail. I'm 25 years old, 5'8", 170 lbs, have brown hair, blue-green eyes. I'm very open and broad-minded. I'm interested in weight-lifting, boxing, track, sports in general. I'd like to hear from broad-minded men and women. Larry A. Smith, #144-895, P.O. Box 5500, Chillicothe, Ohio 45601, USA

OTHER

SUBURBY - Northern Ontario gay and lesbian friends who can offer "togetherness" alter our presence in the north. Draven 428

EXCITING PAPER MAGAZINE collected for sale. Tel 364-3083

GAY WOMEN AND MEN are invited to submit manuscripts, experimental, innovative, or erotic material. Foreign issues in English translation, and graphic art, especially black and white line drawings to Paragraph, P.O. Box 111, San Francisco, CA 94114, USA. Tel. issue, spring '77

MISSING PERSON Father Boniface placed Miss Powell at 424-2861 in Toronto, Urgent

WANTED: gay woman for straight social outings with gay young man, who will reciprocate. You must be feminine and slender (preferably, non-smoker). I am sincere, well-mannered, quiet and shy. Seek non-friendship occupant. PO Box 637, 2650 Keele St. Downsview, M3J 3A9

PLEASE complete and return the couples questionnaire in the October issue of the BP Results will be published in the February BP. Thank you. Join US, two gay males, mature, fun, fabulous, gay, carnival in Munich. Three weeks in February, everything arranged. We would like to be four, to be joined with them. We speak German, share the excitement. Write Box 5363, Station A, Toronto

AMSTERDAM BOUND? exchange your gay-guide book for a walking, talking, knowledgeable, attractive and friendly gay-guide-guy for information. Write Graeme Allen, Lendakrusstraat 14, Amsterdam, Holland

AUTHOR SEES ESSAYS by gay men to a chapter on the "community" in his present work in progress. **Men's Bodies, Men's Selves**, a book on men's health, masculinity and sex roles. For further information write Sam July, 257 Seventh Ave, NYC, NY 10001 or phone (212) 869-4795. **NOW OPEN** New York City, 622 York Street (at St. Joseph), Toronto, also the New York Pizza House and Tavern, open 6 pm to 1 am. Licensed, dancing, food. Men and women welcome. Phone 925-1736. **BEST WISHERS FOR A MERRY CHRISTMAS** AND THE NEW YEAR

The Community Page is a listing of Canadian groups which primarily direct themselves toward alleviating or struggling against gay oppression. It includes democratically constituted organizations of gay people, co-operatively run clubs and community centres, bookstores which advertise themselves as sellers of gay and lesbian literature, and gay periodicals operated on a non-hierarchical, non-profit basis. If you wish to be listed, please send the information about your group to: The Body Politic, c/o Phil De Polist, Ontario MSW 1X9. Be sure to notify us of any change in information already listed on the Community Page

CALGARY

DIGNITY/CALGARY Box 1492, Stn T, Calgary, AB T2H 2H7 262-0574

GAY INFORMATION AND RESOURCES

915, 7th St. SW, Calgary, AB T2P 1Z5 264-2011 / 7-10 PM

338 - 14 Ave. S. E. Calgary, Alberta 263-2555

CORNER BOOK

COMMUNITY HOMOPHILE ASSOCIATION OF Nfld. (CHAN) Corner Brock, Nfld. A2H 6J2

EDMONTON

CLUB 70 10422, 166th St. Edmonton, Alberta (403) 423-5051

GAY ALLIANCE TOWARD

8225 - 109 Street Box 1852 Edmonton, Alberta (403) 423-4160

FREDERICTON

GAY FRIENDS OF FREDERICTON Box 442 Fredericton, NB (506) 472-1676

GUELPH

GUELPH GAY EQUITY Rm 221, Univ. Centre Univ. of Guelph Guelph, Ontario Gayline: (519) 836-4550

HALIFAX

THE ALTERNATE BOOKSHOP Ste 301, 1585 Barrington Street Halifax, Nova Scotia

GAY ALLIANCE FOR EQUITY

Box 161, Armadale St. Halifax, NS B3L 4C9 Gayline: (902) 429-6869

HAMILTON

MCMASTER HOMOPHILE ASSOC DC1 Box 44, Stn B Hamilton, Ontario L8L 7T5 Gayline: (416) 527-0336

KITCHENER/WATERLOO

The following groups can also be contacted at the above address: **EUGENE'S DISCO**

GAY WOMEN OF HAMILTON

BISexuals of HAMILTON

KINGSTON

KINGSTON WOMEN'S CENTRE 200 Montreal Street Kingston, Ontario (613) 542-5226

QUEEN'S UNIVERSITY

HOMOPHILE ASSOC. Student Affairs Centre 51 Queen's Crescent Kingston, Ontario K7L 2S7 (613) 547-2836

LONDON

HOMOPHILE ASSOC. OF LONDON, ONT. (London, Ontario N6A 3Z2) (519) 433-3762

MISSISSAUGA

GAY EQUITY MISSISSAUGA Box 163, Stn. A Mississauga, Ontario L5A 2Z7

MONTREAL

ANDROGYNY BOOKSTORE 1217 Crescent St. Montreal, Quebec H3G 2B1 (514) 866-2131

ASSOCIATION COMMUNAUTAIRE

HOMOSEXUELLE DE L'UNIVERSITE DE MONTREAL CP 755, Outremont, Quebec H2V 4N9

ASSOCIATION POUR LES

ORDRES DES GAIES DU

QUEBEC

(Formerly Gay Coalition Against Repression) CP 36, Succursale C Montreal, Quebec H2L 4J7 (514) 866-2131

CENTRE HOMOPHILE URBAIN DE

MONTREAL

6581 St Laurent Montreal, Quebec (514) 270-5381

GAY INFO

c/o Eric Hill 695 McNeil Avenue Verdun, Quebec H4J 1Y7 (514) 286-1101 7-10 PM

GAYLINE

(514) 931-8666 or 931-5330 7 days/week, 7-11 pm

GAY MCGILL

University Centre 480 McTavish Montreal, Quebec H3A 1X9

GAY SOCIAL SERVICES

PROJECT 4155 St. Catherine W Montreal, PQ H3Z 1R9 (514) 934-0721

GROUPS HOMOSEXUEL

D'ACTION POLITIQUE

CP 235, Stn. N Montreal, Quebec

MONTREAL COMMUNITY

CHURCH/EGLISE COM

MUNICIPALITE DE MONTREAL

CP 610, Succursale, NDG Montreal, Quebec H3A 3R1 (514) 845-4471

MONTREAL LESBIAN

ORGANIZATION

5595 St Ursula Street, Montreal, Quebec H2X 2H6 (514) 424-2871

NACHES: GAY JEWISH

DISCUSSION GROUP

Box 298, Stn. E Montreal, Quebec Ph. Royal (514) 378-9003 (439) 469-0498

GAYS OF OTTAWA/GAIS DE

L'OUTAOUAIS

Box 2919, Stn D (Mailing Address) Ottawa, Ontario K1P 5W9 478, Elgin, 2nd floor Ottawa, Ontario

QUEEN'S UNIVERSITY

GAY PEOPLE OF CARLETON c/o CUSA, Carleton Univ. Colonel By Drive Ottawa, Ontario K1S 5B6

METROPOLITAN COMMUNITY

CHURCH

254 Cooper #11 Ottawa, Ontario K2P 0G4

WATERLOO WOMEN'S CENTRE

821 Somerset St. West Ottawa, Ontario (613) 230-2650

PETERBOROUGH

TREND HOMOPHILE ASSOC

Box 1524 Peterborough, Ont K9J 7H7

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de LIBERATION

264 rue des Franciscains BP 566, Haute Ville Quebec, QC G1K 2A3

REGINA

ATROPOS FELLOWSHIP

SOCIETY/DODYSSEY CLUB

Box 3414 Regina, Sask. S4P 3J8

ST. JOHN'S

COMMUNITY HOMOPHILE

ASSOCIATION OF Nfld. (CHAN)

Box 613, Stn. C St. John's, NF A1C 5K8

SASKATOON

GAY COMMUNITY CENTRE

310-200 Street East (2nd fl) Box 1662 Saskatoon, Saskatchewan S7K 3P9 (306) 652-2972

THE FOLLOWING groups can also be

contacted at the above address

GAY ACADEMIC UNION

c/o Prof. Peter Millard

GAY ASSOC OF YOUTH

THUNDER BAY

NORTHERN WOMEN'S CENTRE

120 W. Campbell Street Box 314, Stn F Thunder Bay, Ontario

TORONTO

CATALYST PRESS

315 Bloor Avenue Scarborough, Ontario M1N 2S6

FOUNDATIONS

199 Church St. (514) 862-1544

COMMUNITY HOMOPHILE

ASSOC. OF TORONTO (CHAT)

199 Church St. 2nd floor Ontario M5R 1Z1 (416) 962-1544

DIGNITY

Box 249, Stn. E Toronto, Ontario M5H 4E2

GAY ACADEMIC UNION

Box 296, Stn. N Toronto, Ontario M4P 2E0

GAY ALLIANCE AT YORK

Office: 216 Vanier College Res. (416) 667-5058, 667-3632

Mailing Address: c/o CYSC

Central Square, Rm 105 York University, Toronto 4700 Keele Street Downsview, Ontario M3J 1P3

GAY ALLIANCE TOWARD

EQUALITY

193 Carlton Street Toronto, Ontario M5A 2K7 (416) 964-0148

GAY YOUTH GROUP

Meetings: Tuesdays at 7 Church St. Community Centre 519 Church St.

GLAD DAY BOOKSTORE

4 Collier Street (at Yonge) Toronto, Ontario (416) 961-4161

HAMPSHIRE (the family)

Gay, Jewish Group 1175A Bloor St. W Toronto, Ontario (416) 964-0055 or don 663-0498

METROPOLITAN COMMUNITY

CHURCH

29 Church Street Toronto, Ontario M5H 1H8 Drop-in/Office: 7 days/week, 7 pm-midnight

Church (416) 964-9735 Distress Line (416) 364-9853

NDP GAY CAUCUS

163 Richmond Rd. Toronto, Ont. M6H 2Y6

TORONTO AREA GAYS

Counselling: service/phone line Box 11, Stn. Toronto, Ontario (416) 964-6500

TORONTO WOMEN'S

BOOKSTORE

85 Harbord Street Toronto, Ontario (416) 962-8744

WAGES DU LESBIANS

Box 38, Stn. E Toronto, Ontario (416) 466-7457

YORK UNIVERSITY WOMEN'S

CENTRE

Lesbian Drop-in Almsdon College, 2nd floor Mtn 12-4:30 pm (416) 667-3509

VANCOUVER

DIGNITY/VANCOUVER

Box 1036 Vancouver, BC V6B 3X5

EQUALITY

Box 1463, Stn. A Vancouver, BC V6C 3H9 (604) 689-3139

GAY PEOPLE OF SINO FRASER

c/o Student Society Vancouver, BC V7X 1A8 (604) 876-4704

GAY PEOPLE OF UBC

Box 5, Student Union Bldg Univ. of BC Vancouver, BC V6T 1W5

SEARCH (Society for Education,

Action, Research & Counselling in Homosexuality)

Box 48903, Bessal Centre Vancouver, BC V7X 1A8

SEARCH COMMUNITY SERVICES

1367 Richards St. #301 Vancouver, BC (604) 689-1039 or 1119

VICTORIA

WOMEN'S CENTRE

552 Pandora Street Victoria, BC V8C 1A3

WINDSOR

WINDSOR GAY UNITY

Box 7002, Sandwich Postal Svc Windsor, Ontario N9C 3Y6 (519) 252-0979

WINNIPEG

A WOMAN'S PLACE

413 Walnut St. Winnipeg, Manitoba R3G 1P2 (204) 786-4581

DIGNITY WINNIPEG

Box 1912 Winnipeg, MB R3C 3R2

GAYS FOR EQUALITY

Box 27, UMSU University of Manitoba Winnipeg, Manitoba R3T 2N2 (204) 474-9216

NATIONAL/REGIONAL

CANADIAN GAY ARCHIVES

Box 119, Stn. A Toronto, Ontario M5X 1X9 (416) 863-6320

COALITION FOR GAY RIGHTS IN

ONTARIO

193 Carlton Street Toronto, Ontario (416) 964-0148

COMMITTEE TO DEFEND JOHN

GAMIE Box 117, Stn. V Toronto, Ontario M5R 3A4

LIBERTARIANS FOR GAY RIGHTS

c/o Ian Young 315 Blythe Avenue Scarborough, Ontario M1N 2S6

NATIONAL GAY RIGHTS

COALITION/COALITION

NATIONAL pour les DROITS des HOMOSEXUELS (NGRC/CHNH) CP 2919, Succursale D Ottawa, Canada K1P 5W9 (416) 233-0152

UNITARIAN UNIVERSALIST GAY

CAUCUS

c/o Elgin Blair Box 6244, Stn. E Toronto, Ontario M5W 1P5

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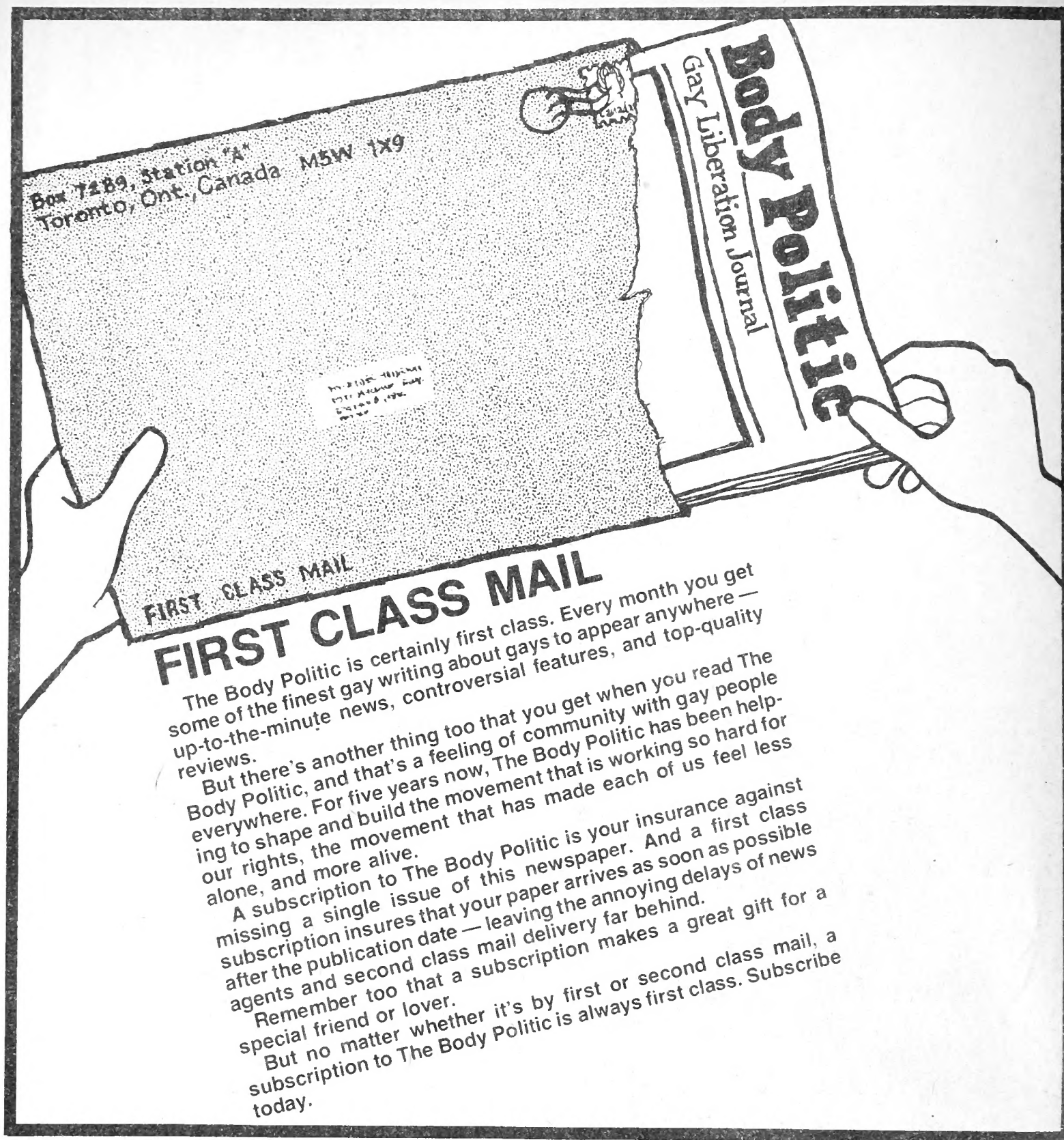
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